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MISSIONS



Looking on the "Land Beyond," waiting for the Gospel Message

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QUESTION BOX*(Answers found in this issue)*

1. What is the stone wall which has broken many a fine movement in India?
2. What did the carpenter boldly announce when he opened the door?
3. Who declined several tempting offers to engage in work other than that of the Baptist ministry?
4. What do the Christians furnish for the mission at Impur?
5. What state organization has been in existence 99 years?
6. How did the pastor explain the little bags of rice?
7. What college is "doing good work with inadequate resources"?
8. What happened on May 1, 1875.
9. What does "Zsu lih" mean?
10. How much money was raised through the W. W. G. Birthday Fund?
11. Why were many operations performed in the open court of the dispensary at Suifu?
12. What was the means of three mothers uniting with the Santurce Church?
13. Where is Binggwan, and what distinction has it recently surrendered?
14. Who was graduated from the Boston University School of Medicine in 1917?
15. What organization has saved 2,790 people from committing suicide?
16. "If I believed as you do I certainly would give—." Complete the sentence.
17. What state in the Northern Baptist Convention has the largest strictly rural population?
18. What must be maintained as "recruiting stations for Kingdom forces"?

PRIZES FOR 1926

For correct answers to every question in the 11 issues, January to December inclusive, one worth while missionary book will be given.

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VOL. 17

No. 8

MISSIONS*AN INTERNATIONAL BAPTIST MAGAZINE**Published Monthly except August at 18410 Jamaica Ave., Jamaica, N. Y.***HOWARD B. GROSE, D.D., Editor****WILLIAM B. LIPPHARD, Associate Editor****EXECUTIVE AND EDITORIAL OFFICES, 276 FIFTH AVE., NEW YORK CITY****CONTENTS FOR SEPTEMBER, 1926**

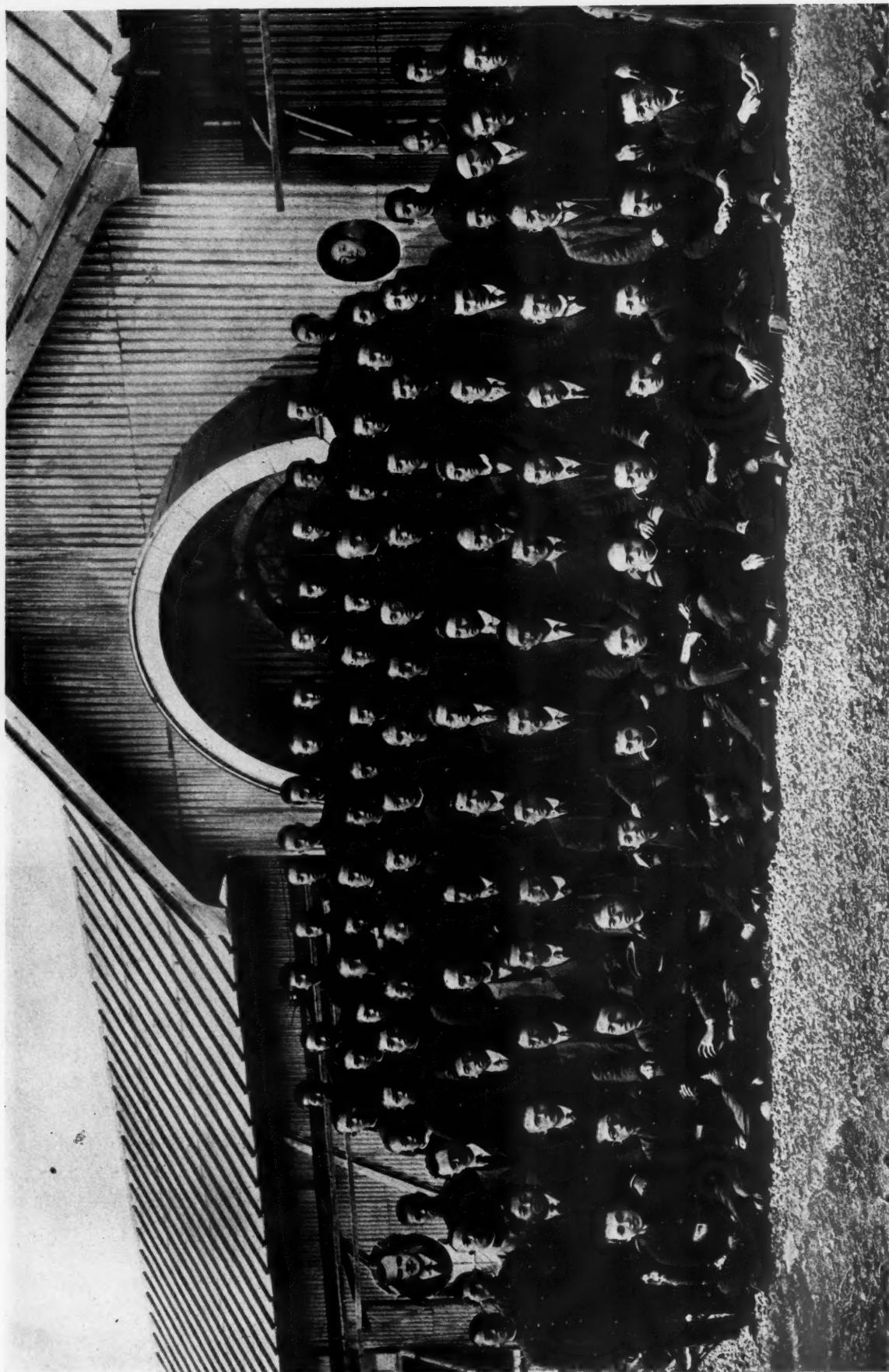
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GRADUATION CLASS AT THE MARIE MEMORIAL SCHOOL FOR BOYS, YOKOHAMA, JAPAN

MISSIONS

VOLUME 17

SEPTEMBER, 1926

NUMBER 8

In the Vestibule of the September Issue



MISSIONS devotes considerable space in this issue to a subject which has not had the consideration to which it is entitled—the condition and needs of the rural churches and their importance to the life of the communities in which they serve.

Many studies have been made in recent years, surveys have been conducted and books written, and from the theoretical side perhaps enough has been said. What we have attempted in this issue, with the essential aid of Coe Hayne, is to bring together a goodly number of reports of work actually done and doing by pastors of our own denomination who have caught the rural and community church vision and undertaken to build churches that meet the community needs. The result is encouraging and interesting. The response on the part of the rural communities is ready and appreciative. As you read the various sketches, the practical quality of the work will make its impress, but the fact is not overlooked that the church has a spiritual mission without which all will be in vain. We have a number of other articles in hand, which will appear later. Our seminaries have no more important work at present than to turn out men fully equipped to lead in the rural communities, and filled with the missionary spirit that is needed for success in this field of strenuous and rewarding effort.

Passing from the rural work we come on the Problems of a New Viceroy in India, and he has plenty of them. Joseph Taylor has something to say about the Chinese Government and Christian Schools, especially regarding the new regulations of the Department of Education. These put the missionaries in straits, as the reader will see. Mr. Stuart reviews recent progress in the Philippine Mission, and finds the spirit of revival in evidence in every section, reaching all classes of the population. This is certainly cheering. Do not fail to note the significance of the Assamese "Handgrip Offerings" which Dr. Boggs

describes—an excellent illustration to give at a midweek meeting or in a sermon before Every Member canvass.

Excellent reading for a missionary meeting is the first story we have published in a long time. This is written for the World Wide Guild, but is not less interesting to others for that reason. It has a good deal of sentimentality, but it also has a good deal of truthful suggestion, and should stir some sluggish souls to a sense of personal responsibility. The writer has studied carefully the different phases of life with which she deals, and one does not see how Mary Louise could do otherwise than go with her sister and make a new beginning. The Great Question at some time confronts us all.

The World Horizon brings before us some matters of international importance, and makes clearer some of the conditions in Africa and India. Mr. Detweiler knows well the religious situation in Mexico, where all is turmoil, and what he says can be relied upon. He is a careful writer, who keeps within the bounds of fact and charity. If the Mexican Government has gone beyond wisdom in the restrictions imposed, the extreme provocation must be taken into account, and the action of the Romish prelates, with papal sanction, goes far to substantiate the Government's claim of outside interference in state affairs.

The reports from the field and the missionary education departments are fresh and look toward the fall campaign. October MISSIONS will give space to the plans laid for the Evangelistic period beginning October 1. The cover illustration shows two of our missionary superintendents in the Far West looking out over a broad expanse of territory which is but slightly occupied by religious workers of any denomination. Here are families without any religious services, children growing up without religious instruction, a generation rising that will present even greater problems for the churches than the present. The picture ought to strike home for home mission advance in pioneer work.



A DAILY EXPERIENCE IN THE LIFE OF A RURAL PASTOR: MAKING A PASTORAL CALL IN THE COUNTRY

The Church of Friendly Service

BY REV. JOHN HUTTON BALFOUR

ABOUT fifty years ago a small group of Baptist people settled in Hartford, Michigan, and vicinity. The majority of them were members of the Lawrence Baptist Church (now disbanded) in a village about six miles away. When this consecrated group of Christians decided to establish a church, they received the approbation of the Lawrence church and were granted letters to the new church at Hartford. The leader in this movement lived about two miles out in the country. From its inception the newly organized society prospered and more than justified the action of its founders. Remember, these were still pioneer days and it was quite a task to "hitch up" and drive to town. This is evidenced by the fact that the above named farmer was instrumental in establishing a church which would save him, going and coming to church, eight miles a trip. Today I have people in Lawrence who attend both morning and evening service.

The rise of modern American industry and the establishment of great industrial plants in the Middle West, together with the stupendous strides made in rapid transportation and good roads, not only revolutionized rural life but also disorganized and disintegrated it in many localities. The first established institutions to feel the effects of this revolution were the great trinity of rural society—the crossroad store, church and school. The people found it as easy to go to town as to stop at the country store, and the added attraction of the town

both in social and mercantile circles made such a trip more interesting.

The consequences of these migrations are plainly seen in this community, for within a radius of a few miles many closed churches stand in mute evidence of the encroachment of modern invention. This modern revolution did not stop with the strictly rural communities but has made its way into the villages and smaller towns.

When the Baptist work was opened in Hartford there were six other churches doing a thriving work, each with a pastor on the field. The opening of the twentieth century found three of these had ceased to function. The year 1915 found four Protestant churches in Hartford, each working very efficiently under the direction of four resident ministers. Then came the war. From then on the local churches have numerically been fighting a losing fight and have been compelled to completely reorganize their programs. To meet their immediate needs a loose federation was formed, first of three churches and later of two. This plan had as its purpose the calling of a pastor to take care of local requirements and at the same time allow each church to maintain its denominational affiliation and missionary support. This federation was no doubt primarily the result of necessity rather than a majority mind of union and as long as such a state of mind exists the federation will be subject to dissolution. The why of this necessary federation is not hard to find. One word tells the story—removal. In 1918

over 40 members of the Baptist Society alone moved to the city. Higher wages, modern conveniences, social and economic advantages have made them unwilling to return to small town life and the dominating influence of Main Street.

This rather long foreword I believe has been necessary to get the proper background, because experience teaches me that comparatively few outside the ranks of rural directors and pastors realize the tremendous problems which face the rural and small town churches.

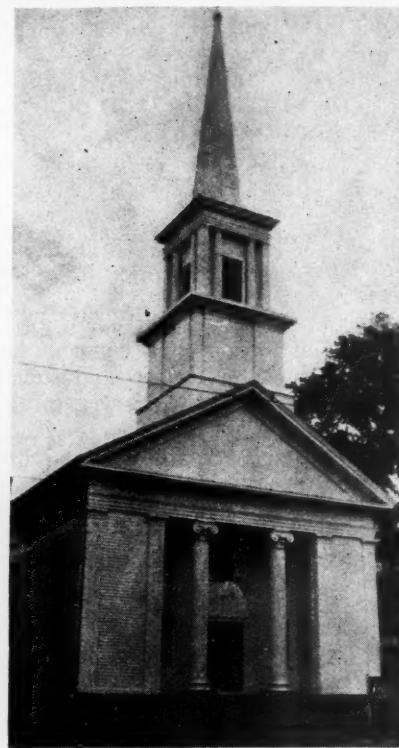
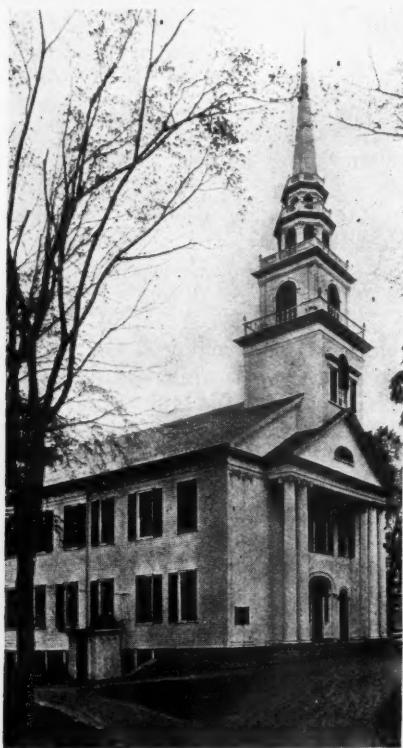
"Well," you say, "what are you doing to meet this situation?" Right off the bat let me insist that we are not pessimistic, far from it! We have a definite and very vital work in developing the spiritual life in our community. There is entrusted to us the tremendous responsibility of starting young folks on the right road and also helping those whose earthly pilgrimage is drawing to a close to see the glories of the sunset and to "finish the course with joy." Give that last sentence more than a cursory glance and you will read between the lines one of the great problems facing small town churches. In the first place we are called upon to minister to two major groups whose viewpoint of life is as different as the apex and the base of a pyramid. The first group, we may call as a matter of convenience, the first generation, or what would correspond to the senior department in the church school. The second group we may call the third generation, covering the primary age through to high school graduation. The third group we may call the second generation, or those between the ages of seventeen and fifty, who are virtually "*non est*" in Hartford. Let me try to make myself clear on this point. The only commercial industry in town is a factory that prepares leaves for wreathes and decoration. This work is not strenuous and is well taken care of by the first generation. It is true we have fruit canneries but these run for a very short season and the wages are small. The consequence is inevitable. Just as soon as a student graduates from High School and wishes to do something in life the only gate open leads to college or employment

out of town. So much for these groupings. I am sure you will have realized by this time that it is no small task to seek to harmonize the thinking, the social customs and recreational impulses of the first and the third generation. In the city each group more or less loses sight of the other but in the small town they come face to face. It takes a real diplomat to get each of these groups to view each other's opinion without suspicion. I do not believe that the broadening of our views to meet this situation can be classed as a compromise with the world but is simply adopting progressive methods in a progressive age. The first generation may see a splendid philosophy of life in the words, "change and decay in all around I see," but however we may wish it there is no denying the fact that the young folks do not see life through that kind of glasses. This is not a criticism but a statement of fact.

I am becoming more and more convinced that the personnel of the public school in the small community is the determining factor in the moral and religious life of the young folks, and the attitude they assume to the church and its work reacts very definitely in the life of the student. If the conservatism of the first generation ties the hands of the preacher in public utterance, then the only recourse is personal conferences which may have a tendency to discredit the honesty of church and pastor and give the young people the impression there is no place for them in the local organization. I have this in mind when we use as many young people as possible—these all in high school—as teachers in the primary and junior departments in the church school. A young people's choir has complete charge of the singing at the evening service and is made to feel the worthwhileness of its work by every so often exchanging with the senior choir in the morning service. We banquet the athletic squads at the close of each season. By taking an interest in the activities of the young people it forms a certain bond of union and fellowship, and a reciprocal interest in the church. I know of no better text for the pastor of the small town church than the message of Paul, "I am become all things to all men that by all means I might save some."



MANY A CHURCH IN THE WEST OWES ITS ORIGIN TO THE COLPORTER. HERE IS ONE PREPARING FOR THE NIGHT ON THE PRAIRIE



TYPES OF BAPTIST CHURCHES IN SMALLER TOWNS AND VILLAGES IN THE RURAL DISTRICTS. SOME HAVE PROVIDED ADDITIONS FOR THEIR GROWING COMMUNITY WORK. OTHERS WHEN BUILDING NEW EDIFICES MAKE PROVISION FOR AN EFFECTIVE COMMUNITY PROGRAM

The Rural Situation in Pennsylvania

BY SECRETARY C. A. SOARS

THREE are 636 white Baptist churches in Pennsylvania; 147 have 50 members or less; 128 churches have from 50 to 100 members. That gives us 275 churches in our rural communities. These rural churches are widely scattered over the state. Along the northern border that numbers eight counties, with very few exceptions all the churches are rural.

We have at present 65 missionary pastors in charge of 80 churches. The work of these missionary pastors is most encouraging; last year they baptized 705 into the fellowship of our mission churches. This number is quite remarkable when we state that it means an average of one baptism for every six members in our mission churches; it is far beyond the average of our larger churches in the state, and so far as we have been able to discover beyond the average in any state. These earnest and efficient pastors are receiving salaries all too small; they run from \$1,200 and house, the minimum, to \$1,500 and house, which is our maximum with the exception of three missionary pastors in large cities where living conditions require a larger salary. Some of these churches have been aided for twelve to fifteen years; others but a few years before they assume self-support. The churches we have aided the longest are in the purely rural districts where the young people grow up, join the church, and in their early manhood or womanhood leave the country for towns and cities where the opportunities for advancement are greater. Such churches are worthy of constant support; they are training the best lives in the community and these are living useful Christian lives in the towns and cities. This fact has been stated so often that it is apt to lose its effectiveness, and yet the importance of the rural church as a training station should never be lost sight of.

The Pennsylvania Baptist State Mission Society has been in existence ninety-nine years. During this time it has organized or aided in their early history 500 churches; 400 of these churches have become self-supporting; 30 have outlived their usefulness and died.

The special need in the Keystone State is a larger number of well trained men for our rural fields. It seems difficult to persuade the seminary graduate that here is a fertile field for at least five years of his ministry, and that the experience and training on such field would be the best preparation for the larger opportunities that come later. This is the experience of some of our leading men in the denomination today who began their ministry in obscure places, with very small returns so far as salary is concerned. Some of our recent reports from our missionary pastors are illuminating; we give a few quotations:

"We see a new interest in the general work of our denomination. More members are giving to the support of our missionary enterprises than ever before; we are now beginning to realize that our own selfish interests have interfered with our material and spiritual progress. At the present time we are thinking about the ministry of evangelism; our problem is not so much that of baptizing and increasing our membership, but making those realize

who are seeking baptism that they have assumed certain responsibilities. It is our purpose not only to prepare them for church membership but for church service as well. With this purpose in mind our enrollment does not rapidly increase. We find, however, that the membership is active and it is a rare exception to find one who is really doing nothing."

"During the fall rum-running booze trucks became a glaring menace to our entire Wayne County. I protested to the various county officials in vain; I could count 15 to 20 such booze trucks each week (night dodgers passing my door) and concluded if no one could stop it I would try. With a constable and all night patrolling the mountain road a capture was made of a truck, 14 barrels of high powered beer and the driver. Then in a near vicinity another was captured and two drivers; still another capture of a sedan with 75 gallons of alcohol. This led to a public mass meeting and an organization to deal with this menace. I am now deputy sheriff of the county but only in my determination to save the Eighteenth Amendment in our church and homes. We are succeeding."

"It is with joy that we report some progress in this quarter. Fifteen have been added to the church by baptism and we are glad to say that those baptized are now active in the church and are real additions to our working force. We attribute these additions largely to the Daily Vacation Bible School and to personal visitation by those interested. Much prayer and earnest effort have gone into the work and we feel that God has been leading us for the past month. The County Sunday School Association has been conducting a two weeks series of meetings in our village, the purpose being to reach the youth of the county. Every home in the neighborhood was visited and the meetings fairly well



A COUNTRY BAPTIST CHURCH IN A PICTURESQUE SETTING

attended. The results have not been tabulated but there were a number of decisions for Christ."

"We believe this is the best report of the work that Waymart and Maple Grove have ever made since my coming on the field. At Maple Grove we were privileged to baptize seven candidates, the largest number that have been baptized at any one time in this church for many, many years. We have never had a church building of our own in Waymart until this year and now we are worshiping in our own new building; during the first month we had 12 additions by letter and there are more to follow."

From an Associational missionary: "Following a short vacation I began a special meeting at the old Big Crossing Church, a church that has been practically dead for many years. Our meeting lasted three weeks and was a success. A goodly number professed conversion; 13 have been baptized and more to follow. The church has been thoroughly organized by electing the full quota of officers. We began a meeting at the Rush church. This church

was organized fifteen years ago, but made little progress. The meeting was a spiritual uplift although the baptisms thus far reported number but four. Big Crossing and Rush churches want to unite in the support of a pastor; alas! pastors are hard to find. Later we began a meeting at Brownsville; the result, 31 conversions largely from the Sunday school."

This quotation from the associational missionary's report reveals the value of an associational missionary. We have four such workers in the state but entirely among our smaller churches and the great importance of their service is beyond question. We should have double this number in Pennsylvania. These are but samples of the reports that come to us. With very few exceptions these reports sound an optimistic note. Some of these men travel from fifteen to twenty-five miles and have three and four appointments on Sunday, yet this strenuous life has not dampened their enthusiasm or their spirit. We thank God for their faithful service.



CHURCH VACATION SCHOOL AT TEKONSHA

What We Are Doing at Tekonsha, Michigan

BY REV. EARLE A. CLIFFORD

TEKONSHA is a small village in southern Michigan with a population of less than 600 people. It is situated on the St. Joseph River and is on the main thoroughfare between Marshall and Coldwater, the county seats of Calhoun and Branch counties. The community is predominantly agricultural and the parish of the First Baptist Church extends over a radius of from three to five miles. Three years ago with the help of the State Convention and American Baptist Home Mission Society a fine community house was erected beside the church and has become the center of a broad social and recreational program.

The work of the young people centers about the Ever-faithful Class, which has about 50 members. The class meets each Sunday at Sunday school, with the pastor as teacher. For the time being quarterlies have been discarded and the Life of Christ is being taught with the Bible as a textbook. Outlines are given out each week and a dozen of the class have volunteered to keep notebooks and do systematic work.

Monthly business and social meetings are held throughout the year, most of the time at private homes, but often in the winter at the "gym." A social committee has

charge of these meetings and plans for a short program, several good games, and refreshments. This kind of meeting not only provides a first-class good time for the young people but also opens the way through which others may be brought into closer relationship to the church.

The class has both a boys' and girls' basket ball team. Schedules of games are drawn up in the fall with other church and school teams, and a home game is played on the average of every other week. Admission is charged for these games and brings in considerable revenue to the class treasury. Last year the girls' team played the entire season without losing a game and has started out to do the same again this year.

A new feature in the young people's work is being developed as an experiment. The pastor has divided the class into groups of six, and once or twice each month he entertains a group in his home for Sunday afternoon. The time is spent in instrumental playing, singing, short literary selections, etc. In place of supper the young people themselves invade the kitchen, make candy, popcorn, and prepare sandwiches and cocoa for lunch. After lunch they go together to the evening

service. Once in a while, by way of variation, instead of meeting at the pastor's home a group assembles and hikes out into the country for a couple of miles to some place previously arranged and carries out a program similar to that at the parsonage. There is a two-fold purpose in these gatherings, first to show the young people a fine program for Sunday afternoons, and second to become more intimately acquainted than is possible in the ordinary avenues of intercourse.

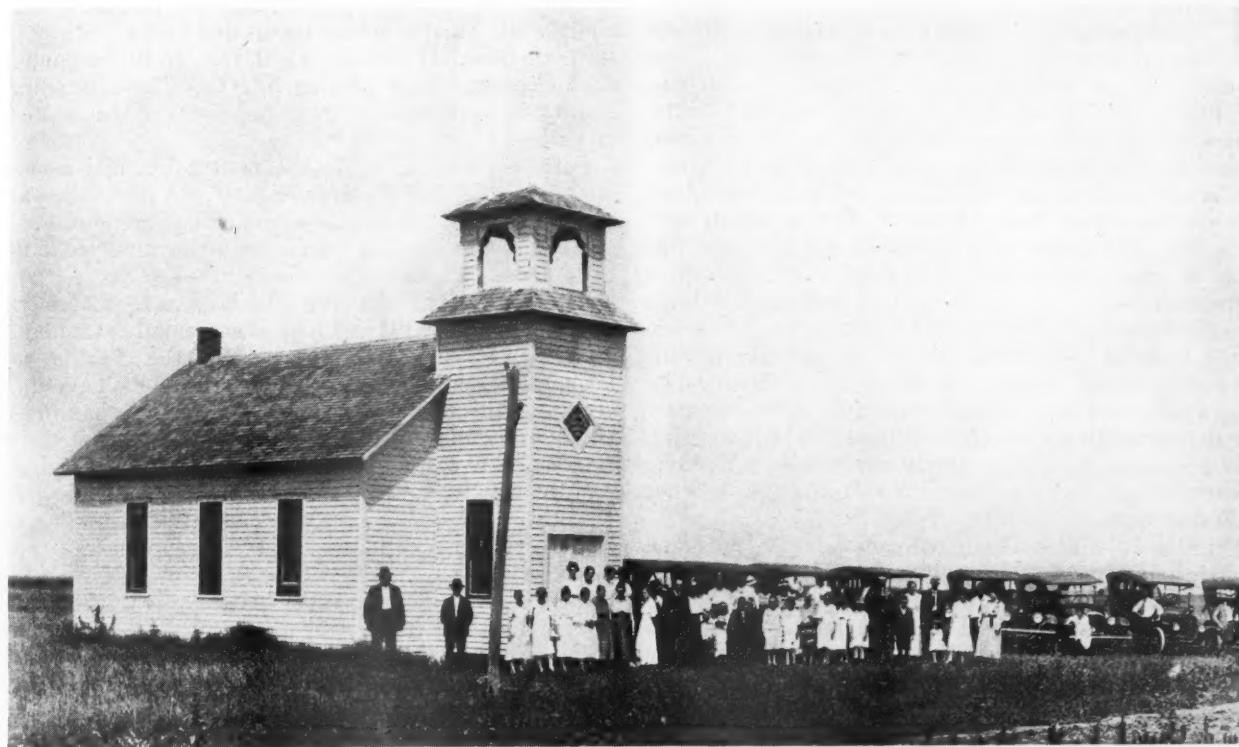
The men's program has at its center a group of ten spiritually minded men known as the Inner Circle, who work quietly to bring the other men into closer relationship with Christ and the church. The Men's Bible Class is a larger group which meets from Sunday to Sunday with one of their number as teacher. Through this class the Inner Circle does a great deal of its work.

The organization which takes in all the men of the community is the Brotherhood, which meets for recreation every Monday night at the "gym." The men are organized into teams and engage one another at volley ball and basket ball. On the first Monday evening of each month a business meeting is held and a supper provided. The meeting is in charge of the program committee which arranges special musical numbers, discussions, and when possible invites in outside speakers.

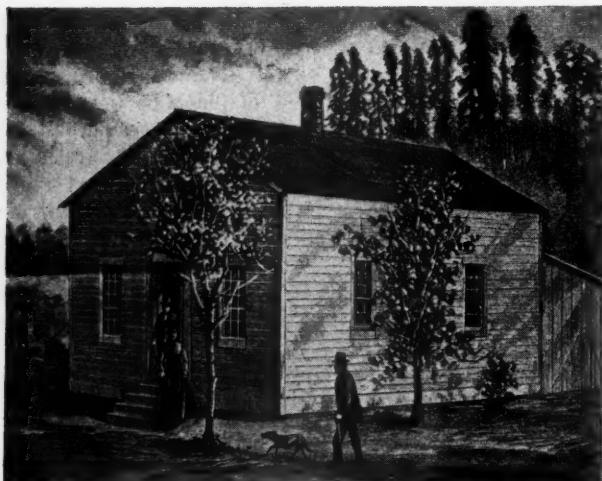
The recreational life of the church as a whole is further augmented by monthly socials. A program is planned by some group in the church, games and stunts by another, and refreshments by a third. There is no admission charged or other money-making feature attached, the main idea being for all the people of the church to have a good time together. The writer conceives it to be one of the serious functions of the rural church to teach people how to play together and to promote wholesome friendly intercourse.

An annual Rural Life Institute has been a regular part of the program of the church for the past three years. This year we combined it with a Community Fair and offered premiums for the best displays of fruit, vegetables, grain, poultry, flowers, canned goods, baked goods, and fancy work. A large collection of antiques and relics attracted considerable attention and comment. Programs were prepared for the two afternoons and evenings which included speakers on practical farm problems, moving pictures, and religious addresses. A real contribution was made to the life of the community and a considerable sum was raised to apply on the building fund.

We have been paying considerable attention of late to the Sunday evening service. Two preaching services each Sunday are somewhat of a strain on the preacher and very often, in rural communities at least, on the people as well. The first Sunday evening every month we have a sermon. The second week we aim to have some more or less secular topic discussed from the Christian point of view, bringing in an outside speaker whenever possible, and giving opportunity for questions and discussions. The young people have charge of the third Sunday evening and appoint three or four of their number to prepare a program. One Sunday evening last fall four of them presented four aspects of Christian Service from the points of view of a farmer, a teacher, a business man, and a home keeper. Each speaker showed how he was making his profession a real Christian service. The last Sunday evening of each month a missionary program is presented and an offering for missions taken. Several times we have had stereopticon lectures from the State headquarters, once an outside speaker, and last month the young people staged a debate on the proposition, "Resolved, that Home Missions are of greater



IN MANY COMMUNITIES THE AUTOMOBILE HAS REPLACED THE HORSE AND BUGGY WHEN GOING TO CHURCH



BAPTIST WORK WEST OF THE MISSISSIPPI BEGAN WITH A COUNTRY CHURCH. HERE IS THE FIRST BAPTIST CHURCH WEST OF THE ROCKY MOUNTAINS

significance and importance than are Foreign Missions." Thus by providing a variety of interesting programs we are saving the Sunday evening service and making it perform a real function in the program of the church.

Besides trying to produce a well rounded program of activities we are seeking to place this program before the people by carefully planned publicity. Early in the

year we purchased a mimeograph by means of which we are able to print weekly bulletins, circular letters, and cards. The Weekly Bulletin contains the Sunday program and announcements for the following week. These are sent out Saturday mornings to families whose interest may be lagging a bit, or to those who may be just beginning to come into definite relationship with the church, and occasionally when there is something of special interest going on we send them out broadcast to all the families of the parish.

The Monthly Calendar is a bulletin board placed at the rear of the church and helps considerably in putting the whole program of the church before the people. The calendar form is ruled off with all the spaces left blank excepting those containing the days of the week. At the beginning of each month every item of the program of each organization is printed on a card with the date in the upper right hand corner and placed in its appropriate square in the calendar. The observer can see at a glance the whole month's program, and aside from its publicity value it is a great aid in correlating the whole program of activities. Each organization as it arranges its special functions has reference to the calendar and plans its program so as to avoid conflicts.

The above program is by no means complete but the aim has been rather to set forth some of the phases of our work here in Tekonsha which are commanding themselves as particularly helpful in making our church serve its community in the largest possible way.

A Rural Church That Has Looked Beyond Its Parish

BY REV. W. D. SAMUELSON

THE Baptist church of Valley, Nebraska, builds its annual program of social, educational and religious activities with special reference to the needs of the young people of its constituency. Valley is located in the Platte and Elkhorn Valleys on the main line of the Union Pacific. The town has a population of 1,000, paved streets, lighted with modern electrolier system, modern business houses of all kinds, and is the headquarters for the Platte Valley Power Company which supplies light and power to nine towns and has over 100 miles of transmission line. The Baptist church with a membership of 278 is the largest in the city. Educationally Valley is well advanced, having a modern grade school building and an \$85,000 high school building with a fully equipped gymnasium and science room. The school ranks in class "A" and maintains three courses—the regular academic, teachers' training and commercial, also an excellent band of thirty-five pieces. A public library, owned and maintained by the town, is another desirable feature.

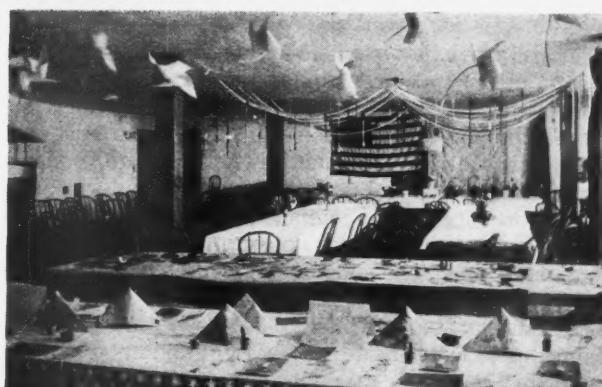
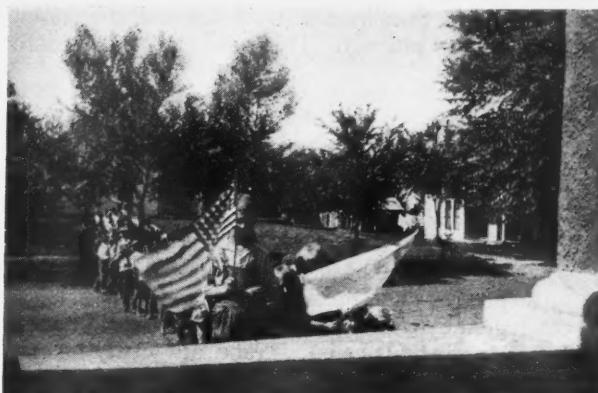
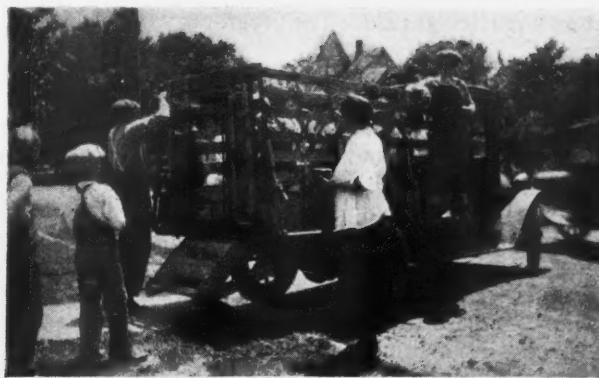
On May 1, 1873, in a little red section house, the home of Mr. and Mrs. Andrew Anderson, which was located about three miles from town, twelve consecrated loyal Baptists met and organized the First Baptist Church of Valley. Mr. and Mrs. Anderson are at this time the only charter members still living. In 1918 the First and Second Baptist churches of Valley decided to unite and have one strong Baptist church. They built a fine stucco structure with an auditorium that will seat about 400

people. The building is modern in every respect, with auditorium, Sunday school rooms and pastor's study on the main floor. It cost about \$30,000. In 1923 a modern parsonage was built costing \$7,000. These buildings stand as a monument to the loyal efforts of the Baptists of Valley.

For the past four years this church has had a most interesting Church Vacation School. Automobiles are sent after children from the surrounding community. A second school with an enrollment of 46 is conducted in the little town of Leshara, four miles across the Platte River. The school conducted at the church in Valley had an enrollment of 168 in 1925 with an average daily attendance of 121. On each Wednesday night the children are brought together for a service while the adults have their service in the main auditorium. The meeting has an average attendance of 50. The program consists of Christian World Crusaders' meetings two Wednesday nights a month, and stereopticon pictures, stories and Bible drills the other nights. We have two World Wide Guild Chapters with a total enrollment of 54. The younger of these organizations has chosen the name, Bain Guild, in honor of Mrs. Hilda Bain, a member of our church, who is now a missionary in Africa. Our Ladies' Mission Circle has a membership of 60. A Brotherhood of 38 men meets once a month.

Our church has a program planned for the outlying districts of our field. We hold services in four of these districts every week. Each district is under the super-

vision of one of our societies, namely, W. W. G., Brotherhood, B. Y. P. U., and Ladies' Mission Circle. Each



Scenes from modern country life. From top to bottom: Cultivating corn; stacking alfalfa; almost ready for market; modern plowing.

Scenes from Valley, Nebraska. From top to bottom: Bringing children from the rural districts to the Church Vacation School by an improvised truck; Church Vacation School parade; entertaining the Swedish Baptist Conference; Church Vacation School exhibit.

society cooperates with a deacon, who assumes the position of supervisor of the program and work to be carried

out on a particular field. The programs vary each week, stereopticon pictures are shown, with music and Scripture. We specialize in children's work, for as we appeal to the children we find that we soon get the parents. After a few services have been held on that particular field we make a survey and try to adapt our program accordingly. We take a census to find the number of men, women, boys and girls and their ages, etc. Then we give these names to the societies in our church. The societies plan their programs so as to interest these people in the activities of the church. A series of evangelistic services has been planned for each of these districts.

Our aim is to bring these people, in the end, to the church putting on the program. Each service of the church is planned with the idea of winning souls. We specialize in our Sunday night service and change our program so as to interest. This past month the pastor

has dramatized his sermons. The choir furnishes special music. The multigraph is used extensively. Cards are sent, calendars are printed, blotters given to school children, postal cards are mailed. All of these do their part in building up the Sunday night audiences. During the year, when the roads and weather permit, our Sunday night congregations will average 200.

We hold special services for Swedish folks twice a month. We have a few Mexicans in our city; these are ministered to by our Nebraska Mexican Baptist missionary, whose salary we help to pay. We have a missionary, Mrs. Hilda Bain, now serving in the "Belgian Congo."

Our church is trying to help the Master in changing this world, accepting the challenge which came from Him who said, "And I, if I be lifted up, will draw all men unto me." We are doing our best to bring men and women, and boys and girls into contact with the Christ.

Rural Church Work in Arizona

BY REV. CLYDE BRENGLE, R. F. D. I., TOLLESON

ONE community in Arizona has a territory of approximately 100 square miles with a constituency of possibly 1,500 people. A recent religious survey conducted by the church shows the community to be divided as to religious belief. Practically every denomination is represented, the Protestant faiths being in the majority. This does not include the Mexican population, which seems to be predominantly Catholic.

The problems here are the problems of the rural fields everywhere. Some phases, of course, are more prominently displayed than others. Difficulties and accomplishments are fairly well balanced here, as at other places. The problems can be summed up in three things: religious indifference, lack of trained helpers, and financial.

There is evidence of widespread religious indifference in the communities. There seems to be very little open opposition to Christianity, but just spiritual inertia. There are numbers of Baptists here from other places who take almost no part in the church work. They do not unite with the church and rarely ever come. This problem remains as yet unsolved as far as this particular community is concerned.

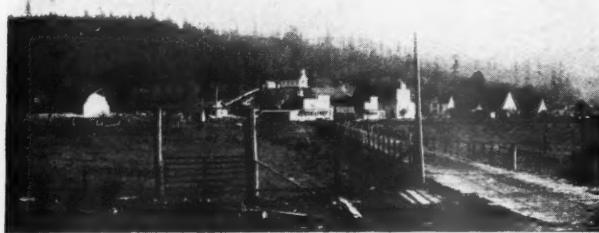
There is a lack also of whole-hearted consecration upon the part of some of our membership, a lack of prayerful study of the Bible. This of course begets an indifference to the claims of Christ upon the part of the unsaved. It was put up to me most pungently by one of the more prominent farmers of this district. He said in substance this: "I do not see that joining the church helps people much. If I believed as you do I certainly would give it more of my time and thought than church members usually do." This man is a man of character. I think he will ultimately accept Christ. As far as I am concerned, I know his conclusions are partly right and his judgment is not wholly unjust. We merit, at least, a measure of it.

The attendance upon public worship is generally very good, that is, upon the Lord's Day services. Special meetings, such as revivals, prayer meetings, etc., usually have a small attendance. Since becoming pastor I have held six meetings with a total ingathering of about 40.

Considering the size of the community this is only a tithe of what we should have had.

One other problem is the lack of trained helpers. When I came on the field one of the churches (there are two) had been closed for two years; the other had maintained a Sunday school and B. Y. P. U., but had not had a pastor for nearly three years. Realizing the need of trained help the church set to work to conduct training classes. Three have been held, two of which have been fairly successful. The other was a flat failure. After much prayerful effort we have managed to get a small but efficient corps of teachers and officers. In two Sunday schools we have twelve teachers, five pianists, and four or five who are competent to lead music in nearly every church. We have at present about half enough. Our teacher problem here is not so much lack of training as it is lack of persons. Then, some of our teachers attend school away from home and it is practically impossible for them to be here regularly. It has been the idea of the church to inspire and instruct as many as possible, so that we may have at all times recruits to fill up the vacancies. In this we have been only partially successful.

The other problem is the age-old problem of Baptist churches, lack of funds. The churches are poor. The



EVERY PIONEER TOWN IN THE WEST NEEDS A CHURCH



A LONELY RURAL HOME ON A WESTERN PRAIRIE

community is wealthy, but the wealth does not belong to the church. Only one person in two churches owns his home and has it clear of incumbrance. In spite of this, the churches have paid their obligations to the organized work. We are among the favored few who have paid their pledges for missions regularly up to date. This is done by a regular offering each month for the organized work. Our people seem to realize the need of a mission program and they have rallied to the work.

The encouraging things are many. In spite of its drawbacks, this community offers one of the greatest evangelistic opportunities I ever saw. The people are here. They need Christ. They may be indifferent but they are not opposed, as I see it. They are simply waiting to be shown. There are scores of young people and children to be led to Christ, and they are as fine as I ever saw. We have in these churches some young people of

real ability, splendid speakers and singers, good organizers, leaders of tomorrow. In all the activities of the church they have been at the forefront. Just recently they conducted a religious survey without any help whatsoever. They have full charge of the B. Y. P. U. They serve on the finance committee. In fact, they are doing the bulk of the work of the church. They have accepted the challenge of religion in a wonderful way. This pastor confesses frankly that he owes his young people an unpayable debt for their love, loyalty and enthusiastic help.

As to the value of the work of the rural church, it is untold. If history repeats itself, as it has a habit of doing, the leaders of our denomination of tomorrow will be made up largely of the boys and girls of our rural churches of today. It is almost an imperative necessity that we maintain our rural work even though it must sometimes be done at a financial loss to the denomination. Its necessity is urgent. It is a permanent need. City churches may and do offer more in some respects than do the small country churches. Individual families here and there may leave the country and go to town, but the city church can never meet the religious need of the country community. The country church will be always with us. If it does not maintain itself and the denomination does not maintain it, you can rest assured that some organization will come in and see to it that religious services are carried on. The denomination can never get away from its responsibility to the struggling country church.

Baptists have always been a great people for taking religion to the forks of the creek. The forks of the creek, out of gratitude, have given to Baptists some of the choicest spirits of the age. The country work is of value to the denomination. It may be a financial white elephant, but it pays the richest of spiritual dividends.

California Rural Problems and Progress

BY REV. CLARK H. BANCROFT

CALIFORNIA has the largest strictly rural population of any state in the Northern Baptist Convention. The "Back to the Land" movement has progressed farther here than in any other state, so that there are more city bred people and more of college or technical training than elsewhere. This constitutes both a challenge and a problem to the rural churches. The smaller church demands as high a grade of pulpit ministry as the large city church. The smaller and weaker the church, the more competent must be the leadership to make it thrive. There is lacking the enthusiasm of numbers and the help which an attractive building and good music give. With paved highways in every section and an automobile for every family, the rural dweller is not isolated as in an earlier day. The same films shown in the city come to the small town theatre, the same newspapers and periodicals are in every home. Consolidated schools with the most modern buildings and equipment are made accessible to the children of every rural home by free bus lines. The old-fashioned one-room meeting house with a poorly trained and intermittent ministry does not appeal to this kind of a constituency. With other agriculturists, the California farmer and the small town dweller whose fortunes are knit with his have been hard hit by falling prices for farm produce and in-

creasing cost of production. However loyal he may be to the church, it seems increasingly difficult to finance an adequate program for maintenance and new buildings so greatly needed.

A brighter side of the picture is that with our many small ranches, good roads and many automobiles, there are more people within reach of the average rural church than formerly. However, to cultivate this larger field the pastor of the rural church must have a car and a salary which will enable him to buy much gasoline and many tires, to say nothing of other upkeep. If the problem of the rural church is to be solved, the denomination as a whole must realize its importance and put much prayer and many dollars into the solution. The greater proportion of our ministers and a very large proportion of the lay men and women who are carrying the burden of responsibility in our city churches were won for God and received their early training in some small rural church. If for no other reason our small churches must be maintained as recruiting stations for Kingdom forces. The state convention must be given adequate funds to supplement pastoral support where necessary, but even more to maintain an adequate field force to cooperate with pastors in evangelistic, educational and financial effort. When pastoral changes or some other crisis



WHEN NO CHURCH IS AVAILABLE THE COLPORTER HOLDS HIS SERVICES IN A SCHOOL HOUSE. SOMETIMES ONLY A KEROSENE LAMP OR A LANTERN IS AVAILABLE FOR THE EVENING

strikes the small church there is little momentum to carry on, and some field worker must be at hand or a church may give up the struggle. Often help of this kind may enable a church to solve its own problem and save an appropriation of missionary funds that can be used to advantage elsewhere.

The auto and the radio are a challenge to the existence of our smaller churches, but they may be an asset instead of a liability. Much good seed is being sown by the broadcasting of the messages of our stronger preachers. The harvest must be gathered by humbler but no less essential laborers. Those who have really gained spiritual life by "listening in" will need some accessible place where they can express this life in worship and service. The auto is as capable of bringing people to the church door as of taking them in the other direction, and those who feel that Sunday is their only opportunity to "get in the open" can attend service and still go a long way after the morning or before the evening service.

This comparatively cheap and rapid means of transportation makes it possible for pastors, gospel teams and other workers to do more out-station work. The automobile has made more difficult, if not almost impossible, the Sunday afternoon Sunday school and preaching service, once so fruitful as feeders of the central church, but these efforts carried out on Sunday evening or midweek evenings are increasingly fruitful.

One more problem is especially pressing in California. For six months of the year a great migrant army, not single men but families usually with many children, are moving from one section to another, working in field and packing plant, living in public or private camp grounds, with little supervision. Many of these are foreign peoples but others are of purest "Nordic" stock. Work among these is truly "bread cast upon the waters" with little prospect of return, but they are part of the "other sheep" for whom the Great Shepherd laid down His life. The Chapel autos are especially fitted for this task.



A NEAR-BY STREAM ANSWERS THE PURPOSE OF A BAPTISTRY

Problems of a New Viceroy in India

BY RANDOLPH L. HOWARD

HAROLD BEGBIE'S description of Baron Irwin has a peculiar interest for us. "He is profoundly convinced of the truth of one form of the Christian religion, but he is as profoundly interested in the good work of men who represent quite different forms of that religion." This man has just become, as the Viceroy of British India, the head of the Government under which more than half of our foreign missionaries live and work. No government faces problems more complex than his. Nowhere, not even in immigrant-flooded America, do we find as great a diversity of peoples and tongues. That national consciousness which is essential for the democracy for which they clamor seems utterly unattainable. Yet, since "democracy was born with Christ in Bethlehem," hope brightens when a man becomes the head of the government who looks for his orders not to the King-Emperor alone but to the King of Kings. What power Baron Irwin holds when a stroke of his pen may vitally affect almost a half billion people in India and its borderland! How heartening his profound interest in the work of the church must be to our more than four hundred missionaries stationed along the shores of the Bay of Bengal, the bay of Baptist responsibility.

What are the new Viceroy's problems? None of them is greater than that of guiding the evolution of India towards fuller self-government. Dyarchy, a form of government placing responsibility partially on the Indians and partially on the British Colonial officers, has been the means chosen for training India in self-government. In June last in Bengal, the most highly educated of any of the Indian Provinces, the Legislature smashed this form of government by refusing to vote the salaries of its ministers. Yet, as Sir Frederick Whyte says, "It is surely significant that after two years' experience of the working of the Constitution from within, the Swaraj party should only have succeeded in producing a deadlock in one Legislative Council out of nine." Our missionaries are working in this the most disturbed of all the provinces of India. Our Assam missionaries on the other hand find their work least affected by political conditions of any of our Indo-British fields.

While non-cooperation is doing all it can to wreck the plans for self-government in one of our fields, two others, South India and Burma, furnish the outstanding examples of the successful working of this unique scheme. In South India to the non-Brahmin group must be given the credit for this success, a fact which has no small significance for us since the great impact of our Christian missionaries there has been upon the non-Brahmins. Our Baptist community of a quarter million in Telugoland has played no small part as a leavening force. In Burma as well our Mission has a right to feel that it has been a very definite factor in the progress towards government of, by and for the people. Our Karen community is a large enough group to compel consideration on the part of the politicians. The Buddhist editor of "New Burma" insists that the Christian is as much a "lover of the motherland" as the Buddhist. In addition in the

Legislature which has just gone out of office seven stalwart Karen Christians held a balance of power and as independents exerted a tremendous steady force in the actions of that Legislature. In the new Council as well our Baptists will wield a real influence. One of them, Thra Mya Pon, Treasurer of Judson College, has been made a member of several very important Legislative Committees.

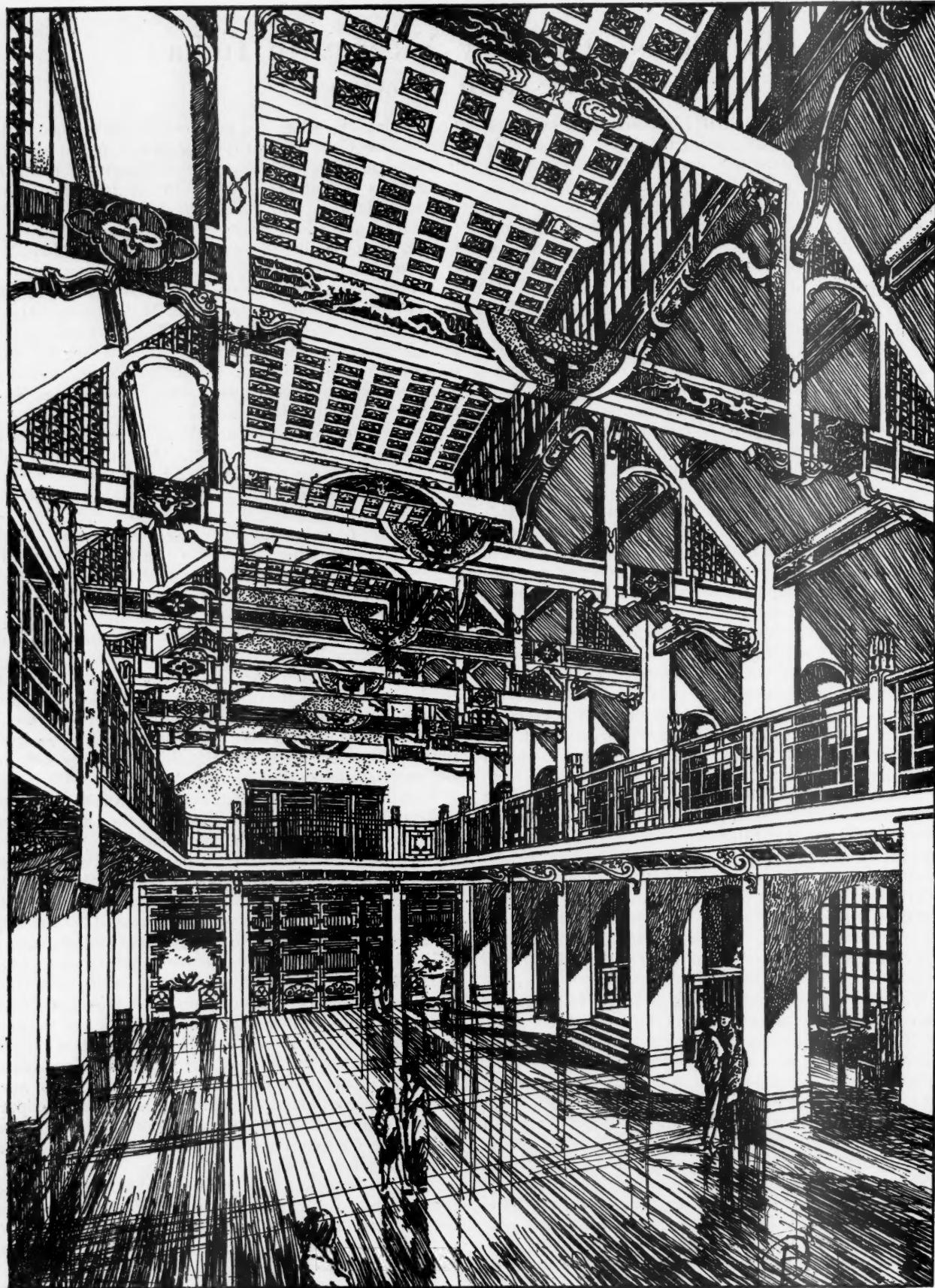
So in the solution of this problem of political evolution the Viceroy may look to the "A. B. M." for help. Help in bringing the spirit of Christ into Bengal's strivings for self-government. Help in Assam in preparing for the confusion which must soon arrive, and in South India and Burma very positive assistance along the arduous road to 'Dominion Home Rule.'

Premier Baldwin's Cabinet Minister for Agriculture now governs a people 80% rural. One cannot help but attach great significance to this fact, and Lord Reading, the retiring Viceroy, says: "A future of incalculable prosperity awaits India if and when she learns full to realize and to value her agricultural kingdom." Our missionaries are doing their bit to give India this knowledge. One missionary after a furlough spent with Sanskrit, Indian philosophy and agriculture is returning with a "menagerie of poultry, goats, rabbits and pigs for our agricultural work in South India." Another goes out from Pyinmana, Burma, to visit associations with "a young big black boar under one arm and a barred Plymouth Rock rooster under the other," combining glowing evangelistic reports with instructions in self-support, for it must be remembered that upon the growth in agricultural prosperity rests the possibilities of growth in self-support among our churches.

Mahatma Gandhi says that every Indian should spend a certain number of hours each day at the old-fashioned spinning-wheel. We of the West laugh at this talk of cottage industries and at his inveighing against factories; yet certain facts are overlooked. Due to the seasonal rains, the farmer is idle about 50% of his time. His earning capacity might be greatly increased by weaving a bit of cloth; also while the congestion of manufacturing cities is a blight in the Temperate Zone, it is a scourge in the Tropics. These things Gandhi clearly sees, but his solution lacks "practicability." Missionaries in India are approaching this problem from two angles: through industrial schools and through knitting up village education more closely with village life. Our Industrial School at Balasore and our village schools near Bhimpore are a part of this effort. Also at Jamshedpur, the Pittsburgh of India, the pastors of our English and our Indian Churches are doing their part in solving an industrial city's problems.

Another perplexing matter is education. Where shall responsibility for education be placed? How much of the population shall be educated? These are questions to which the new Vice-Regal representative must attempt to find an answer.

We in America say to everyone "You must go to school." The most the Government of India has so far said in any province is "We will meet you half way."



INTERIOR OF THE LIBRARY OF THE WEST CHINA UNION UNIVERSITY (FROM AN ARCHITECT'S DRAWING). DR. TAYLOR REPRESENTS NORTHERN BAPTISTS AT THIS GREAT EDUCATIONAL INSTITUTION

We here in America think that the only safety for democracy lies in the education of the entire electorate. The British Tory ideal is "Train leaders for the masses; that is sufficient." This latter goal has its strong appeal to the upper classes of India, who feel that they may thereby maintain themselves in their present position of prominence and power. The missionary finds that the Christ-filled man looks to an education as the path by which he may struggle upward to an equality with the best. Government declares itself as utterly unable to either finance or supervise the education sought. Education without Christ is largely responsible for Bengal's anarchy. Christian education has been no small factor in the very different story of Burma and South India. Can we do less than help in the task of making education Christian?

Most ancient and least unravelled of all of India's complexities is caste. It is the stone wall which has broken many a fine movement. Will it now wreck the movement of the ship of state towards the waters of Dominion Home Rule?

A capable, scholarly and very attractive Brahmin in one of our great American Universities in answering a

question in regard to the outcastes said through clenched teeth: "We let them live, don't we?" His attitude may be somewhat understood if one remembers that "many of the outcastes eat dead flesh. It is all they have to eat. They are the ones who skin the animals that die of disease—among the Hindus animals are never killed. The flesh is theirs to use as they will. The habit dies hard even among those who come to Christ."

It is easy enough for us to condemn severely the "superiority complex" of that Brahmin, and yet one can sympathize with his sense of the utter hopelessness of the task of attempting to cleanse those people. It is an utterly hopeless task by any means known to a Brahmin, even though he be a Doctor of Philosophy of one of our great universities. No human being can do a whit towards removing this greatest of all barriers to the advancement of the Kingdom of Christ in India, except one who knows Christ's cleansing power. He is the One to whom the new Viceroy is looking for help in the solution of this problem. There should be a profound sense of gratitude on our part that Baron Irwin, the one on whose shoulders rests so much of the weight of India's problems, is a Christian of deep religious life.



The Chinese Government and Christian Schools

BY JOSEPH TAYLOR, D.D. OF WEST CHINA UNION UNIVERSITY

WHILE much has been written anent the opposition to Christian schools in China by the Anti-Christian Movement, one sees little real information in the American press as to what the Chinese Government is doing in this direction. A statement of what the Department of Education is doing will therefore be of interest to all who are keenly interested in the progress of Christian education in the Republic. It is not easy nowadays to "carry on" in our schools in China. One has to bear the deep-seated opposition of those forces whose purpose it is to destroy

all religious agencies in this country. These people were very noisy for a time; and they set a pace for themselves that they are finding it difficult to maintain. Yet they continue, and the less vociferous of them are doing more real work to undermine Christian schools than those who only have noise to contribute. After all, the thunder is not to be dreaded as much as the lightning.

I want therefore to give, in as brief form as possible, the actions of the Department of Education on this vital matter—vital at least to those of us who are charged with the business of carrying on our schools in China. The regulations of the Government regarding schools where religion is part of the curriculum and where Christian worship is maintained, are as follows:

1. Any institution of whatever grade established by funds contributed from foreigners, if it carries on its work according to the regulations governing various grades of institutions as promulgated by the Ministry of Education, will be allowed to make application for recognition at the office of the proper educational authorities of the Government according to the regulations as promulgated by the Ministry of Education concerning the application for recognition on the part of all educational institutions.

2. Such an institution should prefix to its official name the term "szu lib" (privately established).

3. The president or principal of such an institution should be a Chinese. If the president or principal has hitherto been a foreigner then there must be a Chinese vice-president, who shall represent the institution in applying for recognition.



HOUSE-BOAT TRAVEL IN CHINA. EVERY MISSIONARY GOING TO WEST CHINA MUST TRAVEL FOR WEEKS ON SUCH A BOAT

4. If the institution has a board of managers more than half of the members of the Board must be Chinese.

5. The institution shall not have as its purpose the propagation of religion.

6. The curriculum of such an institution should conform to the standards set by the Ministry of Education. It shall not include religious courses among the required subjects.

Here, then, are the requirements that Christian schools in China are expected to fulfil. They are not as rigid as some of us feared they might be. At least, the Government is prepared to recognize our schools as "privately established." This recognizes the benefit that such schools may bring to the nation; and it brings the Chinese government into line with those forward looking nations who see that a number of private schools can be of real service in any scheme of national education. Perhaps the Ministry of Education listened to the counsel of Professor Paul Monroe when they made a place for private schools in the Republic.

Number two of the regulations simply requires that any school that receives funds from abroad shall attach two characters to its name showing that it is a private school. There is no difficulty there for mission schools.

Number three is a little more difficult; for in some parts of China it is difficult to find educated men who can serve as either president or vice-president. Our own mission in West China has a Chinese principal at Monroe Academy, Suifu, and next September we shall be able to appoint one of the graduates of the West China Union University as Principal of our Yachow Boys' School. We therefore are not embarrassed in our primary and secondary schools in this respect. But we have not yet been able to secure a university graduate for the office of vice-president of the university.

The road becomes rougher by the time we reach number four. This requires that a majority of the trustees of a school shall be Chinese. Here again, we may succeed in following the requirements in our lower schools; but the West China Union University has a Board of Governors drawn from five Mission Societies in Great Britain, Canada and the United States. It is difficult to see how a majority of those persons can be Chinese. The senate of the university, which is the body responsible for the carrying on of the university in West China, is largely composed of missionaries. A number of the



VAN DEMAN HALL AT WEST CHINA UNION UNIVERSITY, CHENGDU

alumni are now on the senate, but that number falls far short of a majority.

In number five, we come to the crux of the situation. The school shall not have as its purpose the propagation of religion. Our mission is to spread the teachings and practices of Christianity. It may not be stressed but it is there and we endeavor to carry it out. We have claimed for education—and the claim can be substantiated—that our schools afford just as good opportunity to point the soul to its Saviour as do the churches and hospitals. Indeed, a survey of those who are received into the churches will reveal in many cases that a large number of them come from our schools. What shall be done in the face of this requirement?

The sixth requirement states very definitely: "It shall not include religious courses among the required subjects," This refers to the curriculum. Hitherto, all our schools, from the kindergarten to and including the university, have required so many hours of instruction in religious knowledge. Again, what shall be done?

This is no easy question to answer. The missionary is convinced that the religion of Jesus Christ is the hope of China and the world. Can he give up his hitherto privileged position and make the subject of religious knowledge optional?

If the school does not register with the government, then its graduates are debarred from securing positions of service in government offices. If the university registers with the government and the middle school does not, the university is unable to receive the graduate of the middle school as a student. It must be said that some of the Christian middle schools in West China have registered with the provincial government under the old regulations. Will that suffice under the new order of things?

Will the government that has promulgated these regulations last long enough to make them effective? What does the future hold for the stable condition of this country? Who will get control next month? Next year?

These questions are pressing on those who have to make decisions about the future of Christian schools in China. And we send this word to the churches in America so that they may be able thru the fellowship of prayer to come to our aid. And we believe that they will and that we can rely upon the Spirit of God to lead both them and us out into a still larger field of service for this people. We are standing still before the Lord and we listen for the command to "Go forward."



PRODUCTS OF BAPTIST MISSION SCHOOLS—SHANGHAI COLLEGE GRADUATES IN THE SERVICE OF THE EAST CHINA MISSION

Recent Progress in the Philippine Mission

BY HARLAND F. STUART, OF THE CENTRAL PHILIPPINE COLLEGE



THE marvelous growth of the little church of twenty members at Ilog to one of over six hundred members in less than two years, the dedication of some of the outstanding leader to the work of the ministry, the spirit of revival in every part of the field, the permanent organization of the annual Christian Workers' Conference, the withdrawal of the Presbyterian missionaries from Panay, to take up an unoccupied field, and steps looking to larger responsibility for their own by the Filipino Association of Churches—these are some of the recent outstanding events in the Baptist work in the sun-kissed Philippine Isles.

The spirit of revival is in evidence in every section and is reaching all classes of the population. Churches which had not shown any life in years are soul-winning again. Capiz province reports, "Our work is progressing very rapidly in all directions. From all over the field come calls for help. Everywhere there are souls waiting to be baptized." Iloilo province reports, "The work of the district is *going forward as never before*. There are conversions almost every Sunday in a number of centers where the spirit seems to be manifesting the power of God in a new way. It is one of the constant joys of those of us who have toiled in those fields when we were hooted or even stoned." Negros, our other large province, reports great increases in baptisms in other centers as well as at Ilog, and the missionary writes, "The churches are showing signs of life in contributing to salaries of traveling pastors," and "are developing an interest and individuality that is hopeful." The whole spirit among the churches seems to have lifted to a higher spiritual plane in every province. Only the moving of the Holy Spirit can explain this awakening.

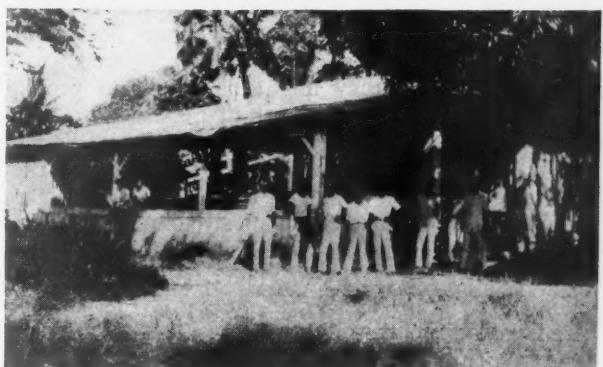
The latest report credits the Ilog church with a membership of 600. It now becomes the largest Baptist church in the Philippines. Bingawan, with 500, has held that distinction for a long time. The awakening of the churches calls loudly to the young life, and for the first time in many years young men are turning to meet the challenge of the situation, and hearing the voice of God are preparing to preach Christ to a sin-sick world. At the Doane Hall Evangelistic Institute and at the Central Philippine College these young people are in training to preach Christ and to feed the churches from the Bible. A Filipino graduate of Linfield College has been ordained and is carrying a big load as district pastor.

The Christian Workers' Conference effected a permanent organization in 1925 and henceforth will offer an organized curriculum from year to year. It meets for two weeks annually on the grounds of the Central Philippine College at Iloilo. This has grown from an attendance of about a dozen in 1920 to 75 in 1925. Thus many more churches are being touched.

Since the beginning of Protestant work the Presbyterians have worked in the city of Iloilo and in a narrow coastal strip of Panay Island extending nearly half way around it. Meanwhile the large island of Samar on the

other side of the archipelago assigned to the Baptists could not be occupied by us. After long effort to make arrangements satisfactory to the Presbyterian Filipino churches the change was made and Baptist missionaries are now responsible for all of Panay, except such parts as are occupied by Presbyterian churches, and the Presbyterian missionaries are working in Samar, so long without the gospel.

A complete Educational Survey of the American Public School System in the Philippines has been completed by an expert commission at the request of the Philippine Legislature. As a result the system will be adjusted to meet more fully the needs of the Filipinos. The survey



DINING HALL AT CENTRAL PHILIPPINE COLLEGE; GIRLS' DORMITORY (A NEW ONE IS SOREL NEEDED); OUTSIDE THE INDUSTRIAL SHOP



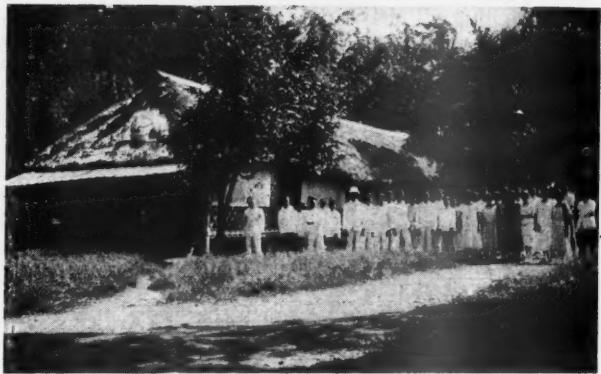
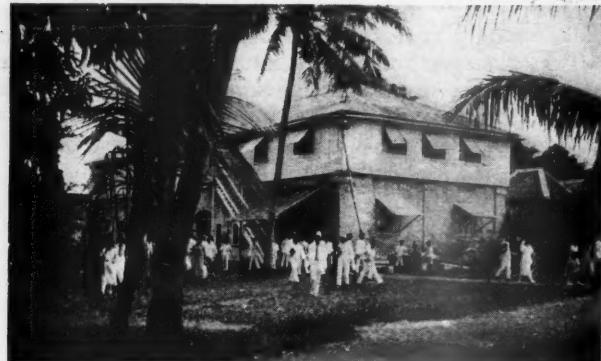
BOYS' DORMITORY WITH ADMINISTRATION OFFICE
ON THE FIRST FLOOR

proves that our American schools there have met a great test and done a great amount of good. On the whole we may well be proud of the part America has played in educating the whole Filipino nation. The report speaks only words of commendation for the work of our Baptist mission schools. It says our "Central Philippine College is doing good work with inadequate resources."

But this college is more than an academic institution. It aims definitely to reach with the gospel every unconverted student within its door, and to reach out for the conversion of the surrounding community and the whole Baptist field in the Philippines through the work of its students and graduates. Moreover, it aims to train every Christian student within its doors to win others for Christ and to carry on definite Christian work in the communities where they may live. Many are trained as lay workers and some as pastors.

Work among the students has proven very productive of results. Doane Hall with its corps of workers has reached the students of the Iloilo High School with the gospel in a remarkable way. The students have been served in various ways by the Community House Plan and numbers have turned to Christ and been baptized. This work is without doubt the best piece of work for public school students now being done in the Philippines.

Five dormitories (two at Iloilo, two at Bacolod and one in Manila) are serving other students and reaching them with the gospel. In all student work throughout the world there is loss between the student center and the



LEAVING CHAPEL AT THE CENTRAL PHILIPPINE COLLEGE
OUTSIDE ONE OF THE CLASSROOM BUILDINGS

little local churches. Pray for the students from our student centers and schools that they may relate themselves in a vital way with the local churches which need them so much upon their return home.



Hand-Grip Offerings

SOME years ago, on an occasion when he was conducting a service in a Garo Hill church, Rev. S. A. D. Boggs noticed three clean, new mats spread in front of the rostrum and wondered about them. He thought they might be meant to provide seats for a few specially important persons; but some 500 people crowded into the building and no one claimed the mats. It was not until after the service that they were used. Then the women of the church slowly made their way to the front and each in turn emptied upon the clean coverings a little bag of rice, until there was a great heap in front of the platform. The pastor of the church explained, "It is the hand-grip offering of the women." There is a story about this custom.

The women of the church felt the need of giving in a way peculiarly their own. In Assam, the cleaning of rice is done by the women; they bring it from the fields, beat it out of the hulls, separate it from the chaff and

prepare it for cooking. So a gift of rice seemed preeminently a woman's gift. Miss E. C. Bond helped the women form their plan. It was decided that whenever rice was being cooked for a meal, as much should be put aside as could be gripped in the closed hand, the hand-grip-full repeated for each member of the family. Not very much can be grasped at one time in this way, but the patient and faithful carrying out of the plan resulted in the accumulation of enough rice to provide for the pastor's salary.

Since the church paid its pastor's salary, such provision was not necessary. So the gifts of the women were used entirely for advance mission work, or sometimes to establish a schoolteacher evangelist in a certain village.

This custom spread all over Assam. In recent years the little association in which it started has been raising 2,000 rupees a year in this way, all of which has gone for advance missionary work.



THE EDITOR'S POINT OF VIEW



BEING A MISSIONARY

How little can a non-missionary understand what it means to be a missionary. Certain aspects and experiences of a foreign missionary's life can readily be foreseen. Consecration and courage, an unwonted degree of faith and trust in God, a certain spiritual compulsion which makes this the one life divinely purposed for the one following it—these are generally presupposed in thinking of the missionary. But to follow the missionary out into the far field and face with him there the manifold exigencies, the unexpected circumstances not to be anticipated, the necessity for quick yet sound judgment, the instant decisions upon which the usefulness of the missionary and the success or failure of the mission work may depend, this is beyond us, as indeed it is beyond the missionary himself to foresee or foreguard against.

In these days more than ever before is it true that with the missionary it is the unexpected that happens and the untried ways that open. The Far East, for example, is in an unparalleled condition of unrest. This is true of all our mission lands in Asia. India has not hitherto been anything like so difficult and uncertain a place for the missionary. China is everywhere "upside down," and this in respect to government, to political, national and religious life. Anti-foreignism and anti-Christianity are in many places interlinked, and in all places the foreign missionaries owe their safety to their personal character and their friendly contacts with the Chinese more than to any official protection, American or Chinese. This very fact of safety through personality faces the missionary with problems of action and attitude more delicate than any which have hitherto confronted him. In Japan also the conditions have required not less keen perception, unfailing Christian spirit, and right conclusions, based upon the confidence acquired by years of friendly association and unselfish service.

To be a missionary at present in any of the stirring fields of the world beyond the seas calls for all the powers of mind and soul of the ablest and noblest disciples of Jesus Christ. Even the veterans find themselves encountering critical and threatening movements which betoken the sweep and surge of the most populous nations of the world toward a new development of nationality and liberty. It is a time to try men's souls, and the missionaries who are in the midst of these gigantic developments will not be able to stand in any merely human wisdom or strength. Only as they are guided by the wisdom that is from above and sustained by the grace and power of God can they hope to overcome the forces now combined against them. All Christians should pray for them that their faith may fail not, that their fortitude and courage in peril may be the means, as in the past, of winning them friends and protection, and that the Lord may yet establish the work of their hands upon them.

Let us not fail to appreciate what it requires to be a faithful missionary today, and let us thank God that in our American Baptist mission fields we have so many

who are fearlessly following what they believe to be the Master's will and way for them, not counting the cost to themselves.

THE EPISCOPAL CHURCH AND EVANGELISM

The National Commission on Evangelism of the Episcopal Church has started what is known as a "Bishop's Crusade," with objective to win at least 100,000 new communicants to the Church during the coming year. The effort will be in charge of the 135 active bishops of the Church. "A Message to the Church," set out by the National Commission on Evangelism, which was created at the triennial general convention held last October in New Orleans, contains a strong appeal. It says that "as compared with New Testament times the Church today is incomparably rich in money, organization, influence and power, yet is failing to produce anything like apostolic results. For example, our own communion with 135 bishops, over 5,000 priests, and more than a million communicants, secured a net gain last year of only 25,000 members, which means that with all our resources it took fifty persons to add one communicant." This convinces the commission that something is radically wrong with the church, and it finds the trouble in the failure to stress sufficiently the note of evangelism—the fact that Christians are "saved to serve." The people "must learn that instead of merely sheep to be tended they are primarily soldiers enlisted for a desperate warfare. This applies to the whole body, laymen as well as clergy. The whole Church—not just a few individuals—must be awakened and aroused to its duty to spread the Evangel. This means nothing less than a complete change of mind, a new baptism of the Spirit. This, of course, depends first of all on prayer, and we urgently call our fellow churches to earnest and constant prayer for a fuller outpouring of God's Holy Spirit."

This is a movement which aims to make the Church throb and pulsate with new life and vision. The message says, "We would have this church as responsive to God as a man's hand is to a man. Viewing the fields already ripe to the harvest, we would offer ourselves as reapers, saying individually and corporately, 'Here am I, send me.' " The plans contemplate sending forth 200 crusaders, picked and trained men, two by two, into the important centers of every diocese in January and February next, with intensive preparation preceding. Bishop Thomas C. Darst of East Carolina is chairman of the commission and has been a year for this special work.

In view of the special evangelistic movement in our own denomination, to begin in October, this carefully planned and nation-wide evangelistic campaign of the Episcopal Church is of unusual interest. Surely all the communions might well engage in a similar earnest seeking to win men to Christ and bring them into active connection with the churches. We commend the statement of the message that the first dependence is upon prayer for a fuller outpouring of God's Holy Spirit. Planning is well, but praying is essential.

ONE HUNDRED AND FIFTY YEARS OLD

It is something to be profoundly grateful for that when we are celebrating as a people the 150th anniversary of the Declaration of Independence, we have a President who by birth and training and temperament represents the religious traditions and principles that have made us what we are. In his address at the Sesqui-Centennial Exposition at Philadelphia, President Coolidge dwelt at length upon the Puritan foundations and the character of the leaders in church and state. He declared that only as we continue to build upon the same foundations of religion can the nation hope to fulfil its destiny. Such words would seem mere preaching from some men, but when backed by character and life they carry deservedly great weight. The Philadelphia address will rank high among the thoughtful and timely utterances of President Coolidge.

After showing that the Declaration of Independence was profoundly American and in its main features a great spiritual document—a declaration not of material but of spiritual conceptions—the President closes with these significant words, which deserve quotation and remembrance:

Our forefathers came to certain conclusions and decided upon certain courses of action which have been a great blessing to the world. Before we can understand their conclusions, we must go back and review the course which they followed. We must think the thoughts which they thought. Their intellectual life centered around the meeting-house. They were intent upon religious worship. While there were always among them men of deep learning, and later those who had comparatively large possessions, the mind of the people was not so much engrossed in how much they knew, or how much they had, as in how they were going to live. While scantily provided with other literature, there was a wide acquaintance with the Scriptures. Over a period as great as that which measures the existence of our independence, they were subject to this discipline, not only in their religious life and educational training, but also in their political thought. They were a people who came under the influence of a great spiritual development and acquired a great moral power.

No other theory is adequate to explain or comprehend the Declaration of Independence. It is the product of the spiritual insight of the people. We live in an age of science and of abounding accumulation of material things. These did not create our Declaration. Our Declaration created them. The things of the spirit come first. Unless we cling to that, all our material prosperity, overwhelming though it may appear, will turn to a barren scepter in our grasp. If we are to maintain the great heritage which has been bequeathed to us, we must be like-minded as the fathers who created it. We must not sink into a pagan materialism. We must cultivate the reverence which they had for the things that are holy. We must follow the spiritual and moral leadership which they showed. We must keep replenished, that they may glow with a more compelling flame, the altar fires before which they worshipped.

A QUESTION FOR YOU?

How much time do you suppose the average member of a Baptist church gives to thinking about, studying about, or knowing about missions? Or to make it more concrete, about the missionary work of our denomination? Consider yourself an average member for this

purpose, and put the question to yourself. How much actual time do you devote to learning what your own denomination is doing in its mission fields in all parts of the world? An hour a week? Ten minutes a week? Honest now, how much? And what sources of information do you seek?

These are by no means idle questions. They touch upon one of the most important phases of our Christian life. We are members of the church of Christ. By that token we are believers and followers. We have assumed certain definite obligations. To support missions, which mean world evangelization, is foremost among these obligations. But we cannot support missions intelligently unless we know about them and their needs and claims upon us. As a matter of fact, those who do not care enough about missions to know about them do not recognize the need to give to support them.

We ask these questions to arouse interest, if possible, in some who will confess that they have not devoted any special time to the real study of missions. We wish to assure any who belong to this uninformed class that there is no cause which possesses more of thrilling incident, heart-stirring appeal and genuine human interest than this very cause of missions, whether found in the jungles of Africa, the sacred cities of India, the restless centers of China, the changing life of Japan, or the frontier fields in our own country. Begin the study, as you will find it set forth from month to month in this magazine *MISSIONS*, and we believe you will need no exhortation to continue it for yourself. If thousands of our church members would only do this during the coming year we should see the results not only in the missionary receipts but also in all the church activities. For the church member who is interested vitally in missions is alive to all other duties of discipleship, a supporter of all good causes.

A GOOD AND FAITHFUL SERVANT

We give on another page the tribute to Mornay Williams adopted by the Foreign Mission Board of which for so many years he was one of the most devoted and serviceable members. To this service he brought accurate knowledge of the history of foreign missions, a profound interest in and sympathy with the cause of world evangelization, and a thorough acquaintance with our own mission fields. He added a personal interest in the missionaries which they did not fail to know and appreciate. Endowed with unusual gifts, intellectual and spiritual, he dedicated his highest powers to the church and the missionary enterprise, giving unstintedly of his time and talents.

A scholar and lover of literature and philosophy, he was at home among his books, surrounded by the evidences of culture. The historical sense was strong in him, and his stores of learning were large and varied. Poetry was his delight—the poetry that inspires and uplifts. And what those who knew him will never forget, he was always the kindly courteous Christian gentleman. He possessed his soul in the patience and peace born of rich experience of the Master's companionship. Such laymen are rare. We thank God for them, for their work and influence, and for the helpful memories that abide. Of Mornay Williams it may truthfully be said, as of one of old, that "having served his day and generation, he fell on sleep."

NOTE AND COMMENT

¶ In view of the emphasis to be placed on evangelism during the next six months, it will be of great encouragement to all our churches to know that last year exceeded all records in evangelistic results on our mission fields, both at home and abroad. The Foreign Mission Society reports a total of 23,046 converts baptized on its ten mission fields in the non-Christian world, the largest number ever reported in a single year in its history. The Home Mission Society reports that baptisms on its fields in Latin North America reached a total of 1,321, which was also the largest number ever reported in a single year. These results are all the more remarkable when it is remembered what unsettled conditions in Mexico, China and elsewhere have prevailed throughout the year.

¶ There is plenty of food for reflection in the saying of Barrie in *The Little Minister* that "Those who only run after little things will not go far."

¶ That is certainly a noble example of altruism and evidence of character furnished by Mr. Jeremiah Smith, American economist of Boston, who was picked by the League of Nations to put Hungary on its financial feet, and after accomplishing that remarkable feat refused to accept the \$60,000 or more of salary offered him by the Hungarian Government. "Reenter it on your books as a gift from the American people to the people of Hungary," he said, and heartily agreed when the Government asked if the money might be used as an endowment fund to send Hungarian students to this country. He also refused a decoration, saying, "Your friendship and gratitude are more precious to me than any decoration." By no means a rich man, Mr. Smith has uplifted and brought two nations closer together by this action, which has made for him a unique and worldwide reputation. This he deprecates, as one would expect, but he cannot escape the honor deserved, and happily appreciated by a world not accustomed to such generous deeds. The *New Haven Register* expressed editorially a general opinion when it said, "He has exemplified Christianity in its broadest sense and brought forward that human element, brotherly love, which makes all mankind respond with like sentiments." And the *Providence News* offered "a word of thanks to him for having given us the opportunity to assert with confidence that there is still one authentic 'old-fashioned American' left."

¶ Cut this out and put it in the frame of your mirror where it will meet you every day: "Remember to leave thyself time for meditation upon holy things." There is no greater need in the whirling life of today, if true discipleship is to be realized and Christian character formed.

¶ A conference of editors of the religious press was held in Washington in June, to consider the many matters of interest relating to the value of the denominational papers and periodicals, and to discover ways if possible to overcome the indifference of the church members to these important mediums of communicating information and inspiring active interest and activity. There was a good attendance and much talk, more or less pertinent and profitable. None in that group had any doubt as to the essential place of the church paper in the church life if that life is to be strong and successful. But how

to get that opinion into the minds of the pastors and laymen sufficiently to place their names on the subscription list seemed as far from solution at the close of the conference as at the beginning. After all, the only way yet discovered to interest people in a paper or magazine is to make it interesting. Pleas and preaching fall on deaf ears. What the conference did that was undoubtedly helpful was in the resulting acquaintance and fellowship. The church has in its press a great but largely unutilized power.

¶ *The International Review of Missions* for July is a special double number devoted to Africa. It is an issue of large value. In covering the Christian Mission in Africa the editors have gathered a series of articles by men most competent to deal with the various phases of the situation—racial, health manners, political, educational and religious. Our own Dr. Lerrigo of the Foreign Mission Board writes on "The Ministry of Health and Welfare Work," and makes a real contribution in a most important field. We commend this number to our pastors who would gain a broad and comprehensive view of affairs in the developing life of a great continent whose future must mean much to the rest of the world.

¶ The untouchable is still a live issue in India, as shown by a report in the *Indian Social Reformer* of Bombay that a sensation has been caused in Jambusar by the election of an untouchable to the municipal council. Four Hindu members of the council resigned, while the rest promised not to touch the untouchable member and to bathe if that should happen. As the *Christian Century* news editor suggests, it would be hard to select a single incident which contains more of the essence of the problem that India is now confronting as she seeks self government. We might add that it is almost certain that Christianity is responsible for raising the untouchable to the plane of a successful candidacy for the council. This has happened in some conspicuous instances in our Baptist missions.

¶ The China Inland Mission this year celebrated its sixty-first Anniversary. The reports show that 109,000 converts have been baptized since the beginning of the work, which has been conducted in sixteen provinces. Many instances were given of remarkable conversions through the reading of the Bible. The distribution of the Bible through colportage work by the missionaries was emphasized for its fruitfulness. The difficulties of the present situation were recognized as very great, especially for the British missionaries, but the consensus of opinion was that their work was by no means done, and that the Chinese Christians fully realized this, even when the stress of anti-foreign feeling ran high.

¶ Sowing the seeds of war between Japan and the United States continues on the part of certain evil disposed persons in both countries. The Japanese Government has recently been obliged to make positive denial of a story published in the Hearst papers giving in detail what can be alleged to be the systematic preparation of the Japanese war department for war with this country, with the plans and all arrangements for seizing the Philippines and by means of naval and airplane equipment, thoroughly drilled armies and strategic methods, waging a successful war that should settle the dominance of the Pacific and wipe out the racial inferiority complex. The worst of it is that multitudes of readers will be misled and excited by this sort of publication, which is intended to increase suspicion and racial dislike. Our readers should take pains to counteract such war propaganda wherever they come across it. No language is too severe to characterize such dastardly work.



DEVOTIONAL

Prayers

O LORD, give us more charity, self-denial, more likeness to Thee. Teach us to sacrifice our comforts to others, and our likings for the sake of doing good. Make us kindly in thought, gentle in word, generous in deed. Teach us that it is better to give than to receive; better to forget ourselves than to put ourselves forward; better to minister than to be ministered unto. And unto Thee, the God of Love, be glory and praise forever. Amen.—*Henry Alford.*

O LORD, move us by Thine example to show kindness and do good. Grant us such patience and forbearance with all sufferers, gracious or ungracious, grateful or ungrateful, that in our stumbling walk and scant measure they may yet discern a vestige of Thee, and give Thee the glory. Amen.—*Christina G. Rossetti.*

O LORD, renew our spirits and draw our hearts unto Thyself that our work may not be to us a burden, but a delight; and give us such a mighty love to Thee as may sweeten our obedience. Oh, let us not serve Thee with the spirit of bondage as slaves, but with the cheerfulness and gladness of children, delighting ourselves in Thee and rejoicing in Thy work. Amen.—*Benjamin Jenks* (1646-1724).

Sayings of Jesus

Blessed are the meek; for they shall inherit the earth. Take my yoke upon you, and learn of me; for I am meek and lowly in heart.

Blessed are the merciful; for they shall obtain mercy.

He that is greatest among you shall be your servant. If any man would be first, he shall be last of all, and minister of all.

"Rejoice in Life's Common Mercies"

The real test of character is joy. For what you rejoice in, that you love, and what you love, that you are like. Find and show your happiness in the knowledge that God loves you and Christ died for you and heaven is sure, and so set your hearts free to rejoice in life's common mercies—the light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the song of birds, the sweetness of flowers, the wholesome savor of good food, the delights of action and motion, the refreshment of sleep, the charm of music, the blessings of human love and friendship. Rejoice in all these without fear or misgiving, because they come from God and because Christ has sanctified them all by His presence and touch.—*Henry Van Dyke.*

A Meditation

What shall we do to inherit life eternal? Let us search out God's holy will and law. What shall we do when we are fallen from our better mind? Repent, and turn to Him who can renew in us a right spirit. In the fear and

love of God our Father, let us do good unto all men. Opening our mind to things unseen, let us carry through things temporal, thoughts eternal. Let reverence lead us to humility and courtesy, prayer and patience, and let hope raise us to thankfulness, cheerfulness and obedience. Though we be children of an hour, yet our thoughts shall abide with Him that is everlasting. God is the Lord and the giver of life, He provideth shelter for them that love Him.—*Rowland Williams.*

Thoughts to Grow Upon

What the world most needs is the spirit of friendliness. It is full of rancor and strife and bitterness. It needs a fountain flowing love. That is what every Christian church should be.—*Chas. E. Jefferson.*

Our righteousness must be of the flowering sort. It must express itself in goodness. Righteousness which does not effloresce in goodness is a very bleak and dingy thing.—*J. H. Jowett.*

God is ever ready, but we are very unready; God is nigh to us, but we are far from Him; God is within, but we are without; God is at home, but we are strangers. God help us all to follow Him that He may bring us unto Himself.—*John Tauler.*

The most wonderful fact about our religion is that it is a way of life, a power within, a dear and real companionship, a walking with Christ, the possession of a "life hid with Christ in God." Here is the joy and g'ory of the Christian faith—that it gives us life, a vital experience, a fellowship with God a friendship deepening with the years, "Christ in us, the hope of glory."—*Wm. P. Merrill.*

It would mean a new world if we would begin to live our lives that way, by Jesus Christ's faith in God as His A mighty Father, in goodness at the heart of everything, at the back of the tragedies of life, at the back of the moral disciplines both of the individual and of the nation, by Jesus Christ's faith in God as the heart of love at the very center of all the life and experience of man, by His faith in humanity.—*Robert E. Speer.*

There is just one sufficient explanation for the triumphs of Christ's gospel: "It is the power of God unto salvation." The world's hope is to be found in the saviourhood and lordship of Christ.—*George W. Truett.*

It is excusable in the Kaffir that he should build as he must. It is inexcusable in the Christian that he should in any way divert the building of human character from the beauty, truth and goodness which are in Christ Jesus.—*S. Parkes Cadman.*

The infinitesimal gift from the infinitesimal store becomes of unsurpassed magnitude. The humblest life given to God in conscientious service becomes, through its humble issues, among the burning and shining lights of the world.—*George A. Gordon.*

The Conflict Between Church and State in Mexico

BY CHARLES S. DETWEILER



HERE is nothing new nor strange about the present situation in Mexico. More than fifteen years ago the Encyclopedia Britannica published the correct interpretation of the troubled history of that republic, and recent events have verified it.

"The conflicts, which at first sight seem to be merely between rival generals, are seen upon closer examination to be mainly between the privileged classes, i. e., the church and at times the army, and the mass of the civilized population." For the beginning of this struggle we must go back to the first revolt from the sovereignty of Spain in 1810. Strange to say the first leaders of the revolutionists were priests. Miguel Hidalgo, parish priest of the town of Dolores, seeking to improve the lot of the peons, had taught them the culture of the vine and the silk worm. These humble efforts of the kindhearted curate were disapproved at the capital and orders were given to destroy his vines and mulberry trees. It was oppression of this kind that made a revolt inevitable. Hidalgo put himself at the head of an uprising of peasants and marched upon the capital. At first success attended him, but after a few months he was captured, and after being tried by an ecclesiastical tribunal, was deposed from the priesthood and then shot. Another priest, of far greater military skill, took the leadership and maintained a rebel army in the field for a longer time. He too was captured, condemned by the Inquisition and met a martyr's fate. But by these acts the Church lost far more than she gained, for thus she taught many of the people to put patriotism above piety.

The man who finally secured the independence of Mexico was a general in the Spanish army who deserted his royal master and joined forces with the revolutionists. When secure in power he proclaimed an empire, and ruled for years as Augustine I. Part of this scheme was the continuance of the special privileges of the clergy, for he had their enthusiastic support. The people, seeing themselves betrayed, rose against him, and he was compelled to leave the country. A Congress was convened on October 4, 1824, that gave to Mexico a liberal constitution resembling that of the United States and this was really the birth of the Republic. But there was no long continuance of peace, for from that year until 1855 General Santa Ana, an unscrupulous tool of the church, was engaged either in overthrowing the government, when the Liberals were in power, or when successful himself, was embroiling the nation with the United States. At one time during this period (1833) the Mexican Congress went so far as to pass laws for the suppression of convents and for the abolition of the compulsory payment of tithes to the church. This caused a tremendous sensation. The clericals combined all possible opposing elements to nullify this action and overthrow the government. Conspiring with the Centralists they succeeded in making Santa Ana dictator (1835).

It was under the leadership of Santa Ana and the clerical party that Mexico had trouble with the American colonists in Texas, which finally issued in the unfortunate

and unjust declaration of war by the United States. During that war, when Mexico was stricken and impoverished, a patriotic statesman, Gomez Farias, urged that a loan of \$14,000,000 be asked of the Church, and that if refused it be raised by a sale of Church property. Naturally the Church opposed this proposition, but not without evoking much bitterness against her, especially since she was strong enough to drive from office the man who made it. But the suggestion of this patriot was like leaven that went on working in the minds of men. In 1850 Lerdo, a minister of Public Works, compiled an inventory of all religious houses, of their endowments, revenues, salaries, etc. On the basis of what he discovered it was then estimated that the Church of Rome controlled from one-half to two-thirds of the productive wealth of the country, while seven thousand ecclesiastics were being supported by public funds. Santa Ana was finally driven from power in 1855 by an army that included among its leaders the famous Benito Juarez, the Abraham Lincoln of Mexico. In the new government that was formed after the downfall of Santa Ana, Juarez was named "Minister of Justice and Ecclesiastical Affairs." The sweeping laws of reform prepared by him were finally sanctioned by Congress and incorporated in the famous Constitution of 1857. All privileges of the Army and the Church were abolished, and for the first time the principle of the equality of all citizens before the law was established in Mexico. One incident of the struggle of this period had to do with the opulent order of Franciscan monks. President Comonfort, having positive proof that they had organized a conspiracy to overthrow the government, sent Federal troops to take possession of the great Franciscan monastery, covering four blocks in the heart of the City of Mexico; ordered a new street called "Independencia" to be cut clean through the middle of it; declared the property forfeited to the State, and suppressed the monastery. It took three years of warfare to make the new Constitution a reality, during which time President Comonfort was compelled to flee the country, and was succeeded by Juarez. Driven to Vera Cruz and apparently defeated, Juarez maintained his government until a decisive victory reinstated him in the City of Mexico in January, 1861.

The Clericals then plotted with Napoleon III in France to secure European reinforcements for their cause. Early in 1862 a French army was landed on the shores of Mexico, ostensibly for the purpose of collecting a debt. Some of the most brilliant annals of the republic's history are connected with the French war, and to this day one of the most popular holidays commemorates the defeat of the French at Puebla. A fresh army was sent out from France. Juarez and his cabinet with the republican army were steadily driven northward, until they found refuge on the very border at El Paso. Napoleon then decided upon a great adventure. He summoned an Archduke of Austria, Maximilian by name, and offered him the throne of Mexico, supported by French bayonets. A small party in Mexico, representing the privileged classes and sustained in power by the invaders, accepted Napoleon's proposal and issued

an invitation to Maximilian to become their Emperor. From 1864 till 1866 this Austrian Archduke maintained his court in Mexico, and during this time the republicans were harried and hunted all over the mountains. Finally due to the intervention of our government in Washington, which after our Civil War was at last able to take cognizance of this violation of the Monroe Doctrine, the foreign invaders withdrew from Mexico and Maximilian was left to his fate. He was captured and shot with two of his Mexican generals, and with his fall the destiny of the Roman Catholic Church in Mexico was sealed. Like a bee with one sting whose use is fatal to itself it had cast its fortunes with the monarch and had lost. President Juarez at last had not only military power behind him but also the support of public opinion in the strong measures he then took to weaken the church by the confiscation of much of its property through the enforcement of his celebrated Reform Laws. Convents were suppressed, the Jesuits were expelled from the country, and at one bound Mexico essayed to pass from the thirteenth century into the nineteenth.

There followed a few years of turmoil in the seventies, during which time Juarez died. Out of the strife of factions Porfirio Diaz, one of the most able of the Liberal generals, rose to power. In the beginning of his long regime he upheld the Laws of Reform, but finally he allowed them to be nullified through various legal subterfuges. Many thought that this was due to the influence of his young wife. Gradually the Roman Catholic Church regained its lost prestige. Contrary to the law religious orders acquired property, parish schools spread and religious processions reappeared on the streets, and with the return of the priests the poor were exploited worse than ever by the great land barons.

Then came the long, bitter revolutionary struggle of 1911-20. Recognizing the Church as the main support of the landed aristocracy, the revolutionists treated it as a political enemy. When the armies of Villa and Carranza and Obregon swept down from the north they left behind them a trail of devasted churches and sacked monasteries. The confessional boxes were often taken out of the churches and burnt, and horses and cattle were sometimes stabled within the sacred walls. In the midst of this period the revolutionists, having gained control of the country, adopted the Constitution of 1917, which in the articles having to do with religion, reaffirmed and strengthened all the provisions of the Constitution of 1857. As summarized by Prof. A. E. Ross, this instrument forbids any church to own real estate or mortgages on same; to own church buildings or any other buildings; to possess productive funds or other productive property; to maintain convents or nunneries; to conduct primary schools; to direct or administer charitable institutions; to solicit funds for its support outside of church buildings; to hold religious ceremonies outside of church buildings; to clothe its ministers with a garb indicative of their calling. Furthermore the state legislature may determine the maximum number of ministers of religious creeds according to the needs of a locality; and only native-born Mexicans may exercise a religious ministry.

This Constitution has not always been rigidly enforced. For a number of years the Church was allowed to go on with its schools, and foreign priests were unmolested. Perhaps this condition of affairs might have continued were it not for the De La Huerta revolution at the close of the year 1923. It was a matter of common knowledge in Mexico that the Roman Catholic Church gave moral and financial support to that revolution, which seemed to be on the verge of success when our Government cast the weight of its influence by the sale of arms on the side of the Government of Mexico. Since that time the relations between Mexico and Rome have become more and more strained; foreign priests, including papal delegates of high rank, have been deported; and all the provisions of the Constitution on the subject of religion have been strictly enforced.

The government, while not on the defensive against the Protestant churches as it is against the Roman Catholic, has impartially applied the law to all. But these constitutional restrictions instead of hampering the work of Protestant missionaries have helped them to be more consistent and urgent in realizing their professed goal of establishing national self-supporting and self-directing churches. The pioneer stage of missions in Mexico has passed, and there seems to be no longer any place for the foreign missionary except in the training of Mexican pastors and teachers and in medical work. Their attitude to their Mexican brethren must be frankly fraternal, not paternal.

Will the provisions of the Constitution regarding religion ever be changed? Is there likely to be a revolution that will bring back into power the forces of reaction? No one with whom the writer has raised this question thinks there is any possibility of such an event. The trend is in the other direction. It is, of course, altogether likely that in time some of these provisions of the Constitution will fall into desuetude; especially is this likely to be so if the Church confines its activities to a purely religious ministry. The famous Laws of Reform of Benito Juarez have endured for more than sixty-five years and are likely to endure longer. No government whose existence has ever been threatened by the political activities of a church will willingly relinquish a weapon so effective against its rival.

The record of the Roman Catholic Church in Mexico, like the record of the nobility in France before the great Revolution, is a warning to any social group that strives to retain its rights after abdicating its functions. For more than three centuries the Roman Catholic Church in Mexico had the opportunity and the means to educate the people in the arts of peace. Because she failed in her high calling, she has been cast out and trodden under foot of men. Most apt in her case is the lament which Shakespeare put into the mouth of the great Cardinal Wolsey:

"O Cromwell, Cromwell,
Had I but served my God with half the zeal
I served my king, he would not in mine age
Have left me naked to mine enemies."

REMEMBER, THAT THE MEXICAN GOVERNMENT HAS CLOSED NO CHURCHES. IF THERE ARE NO ROMAN CATHOLIC SERVICES IT IS BECAUSE THE CHURCH RULERS HAVE SO ORDERED. THE GOVERNMENT HAS SIMPLY SAID THAT NO FOREIGN PRIESTS SHALL OFFICIATE. FOR ROMAN CATHOLICS TO PLEAD FOR RELIGIOUS LIBERTY IS A TRAVESTY ON THEIR HISTORY.



THE WORLD HORIZON

Liberal Jews and Zionism

The liberal Jews have been holding an international conference in London, and one of the questions forced upon the body by Rabbi Wise of New York was a definite declaration as to whether Zionism can have a place of partnership with Liberal Judaism, in order that the solidarity in Israel may remain unimpaired. The New York Zionist leader asserted that Mr. Montefiore, the foremost representative of Liberal Judaism in the world, was also the most powerful opponent of Zionism, because he feared that Zionism endangers the Jewish religion. This was denied, and warning was given that an anti-Zionist position would drive young Zionists into the ranks of orthodoxy. The outcome was that the chairman ruled that the Conference took no official attitude toward Zionism and gave no answer as to whether or not Zionism was compatible with Liberalism, leaving this for every Liberal Jew to answer for himself. He then forbade all further allusions to Zionism, and the matter was ended so far as Conference action was concerned. The Zionist Liberals professed themselves satisfied, since proscription had not been passed upon their movement.

What is of possibly more importance to the world at large, the Conference decided upon the creation of a World Union for Progressive Judaism for the furtherance of Liberalism and the encouragement of the formation of progressive Jewish religious organizations in the communities of the different countries. Cooperation is urged for the study of Judaism and its adaptation and application to modern life. The new World Union will publish a periodical review, and biannual and triannual international conferences are planned. The term progressive is to cover Reformed and Liberal wings. What effect this new activity will have upon orthodox Judaism in this country remains to be seen.

Hindus and Moslems in India

Fresh rioting between Hindus and Moslems in the vicinity of Calcutta indicates that there has been no abatement in the dangerous tension which recently led to sanguinary encounters in the capital of Bengal. The situation goes back, says an editorial in the *New York Times*, nearly five years to the uprising of the Moslem Moplahs in the Presidency of Madras, which first served notice that the truce between Hindus and Mohammedans, achieved in the course of the struggle for Home Rule for India, was in danger of going on the rocks. Since then religious disorders have swept over the greater part of Northern India. Age-old animosities which were thrust into the background by the World War, and the rising spirit of Indian nationalism, are reasserting themselves.

The causes of the conflict are of long standing and are in nature racial, religious and economic. The Hindu and the Moslem mode of life are in sharp contrast. The Hindus constitute an overwhelming majority among the intellectual and moneyed classes. The Mohammedans are predominantly an uncultured peasantry, heavily in debt to the money lender, who is usually a Hindu. At the same time Moslem pride is

fed by memory of old military conquests and of the Mogul throne at Delhi. Were the population ratio of one Moslem to four Hindus uniform throughout India, the superior numbers of the latter might prevent actual hostilities. But there are 25,000,000 Moslems to 20,000,000 Hindus in Bengal 12,000,000 Moslems to 21,000,000 Hindus in the Punjab, and almost an equality of figures in the Northwest Frontier Province.

The Home-Rule movement brought the warring elements together in 1916, when the Indian Congress, a Hindu organization, and the Moslem League entered into the Lucknow Pact. Important political concessions by Great Britain were in the offing, and at Lucknow the two parties agreed upon a partition of seats in the various Legislatures. Gandhi's non-cooperation movement appealed to Moslems and Hindus alike. Resentment among the Moslems over British policy toward Turkey made them eager for the support of their Hindu countrymen. But Home Rule has also reawakened the ancient strife. With a large measure of self-government attained under the Constitution of 1921, with greater liberties on the horizon, the familiar malady of allies showed itself. Moslems now faced the question how well off they would be in a self-governing India in which the chief influence was wielded by the Hindu community. The danger has been recently exemplified in the opposition of the Hindu home-rulers to setting up legislative institutions in the Northwest Province, where there is a small Mohammedan majority. It is the hope of those who would see peace and progress in India that the present reaction will spend itself and that Hindus and Moslems may decide to dwell amicably together.

Conference on Africa

One of the important meetings of the year will be the International Conference on the Christian Mission in Africa to be held in Belgium in September. In preparation for this the *International Review of Missions* for July is a special Africa number containing articles of value by experts who know of conditions at firsthand or are in positions which thoroughly acquaint them with the facts. In the introductory note the editors say that few will question the importance and timeliness of this attempt to reach a fresh understanding of the Christian Mission in Africa. The mind of Europe and America is slowly awakening to the magnitude of the African problem. Western capital is being poured into the continent to develop its immense potential wealth, and is creating new and perplexing economical problems, complicated by the political problem involved in one people governing another. In South Africa and reaching up northwards through East Africa are found the acute racial problems which arise when two widely different human stocks dwell in the same geographical area. Most difficult of all are the problems created by the sudden impact of the highly developed, complex and restless civilization of the West on the lives of peoples still mostly in the primitive stages of human development. The problem of Africa is fundamentally a human problem of continental dimensions, which has come upon us within a generation. It constitutes a challenge to the Church. If Christianity has any

real meaning for the world today it must have some light to shed on this great new human problem with which mankind has suddenly been called upon to deal. The challenge is one which the Church cannot ignore. If the gulf between the white and black races is allowed to widen, the task of propagating Christianity across the chasm will become increasingly difficult, if not impossible.

It is then pointed out that the relation between the races is not only an issue likely to determine the future of Christianity in Africa, but Asia is interested and partly involved. India is gravely concerned about the position of her nationals resident in South and East Africa. The eyes not only of India but of Asia generally are keenly watching the way in which the professedly Christian peoples are discharging the responsibilities they have assumed in Africa, and their judgment of western civilization and of the practical efficacy of the Christian religion in the world will be influenced in no small degree by what they observe in that continent.

This introduction signifies the gravity of the articles. As to Black and White in Africa a French point of view is given, reviewing French colonial principles and policy, showing the radical changes for the better, recognizing misunderstanding on the part of both blacks and whites as the cause of greatest evils, and gladly recognizing that the French Government has decided to treat the Native as a man, and give him the thorough teaching and education which he needs and has a right to, but declaring also that neither decrees nor laws can produce men nor make men brothers; that only the Gospel can do that, so that the transformation of relations between white and black depends quite definitely on the development of missionary work, and so the collaboration of all men of goodwill, lay or clerical.

The South African Problem is discussed from three different angles—the effects on the African of the European political and economic occupation of Africa; the relations of the races; and the policies of adjustment proposed. The papers are enlightening and impartial, followed by one which throws additional light, dealing with Manners and Race Relationships. This portrays the African vividly and makes him understandable. In courtesy and sympathy he is attractive, and otherwise also he possesses qualities which the foreigner might cultivate. Missionary schools have given him a training that sometimes unfits him for his native habitat and through disillusion turn him against the whites whose treatment has not accorded with the Christian teachings.

Further articles are on Population and Health, the Value of the African's Past, the Evangelistic Approach, to one intensely and naturally religious, Building the African Church, the Separatist Church Movement, Education as Viewed by the Phelps-Stokes Commission, Religious Education, the Provision of a Christian Literature, Health and Welfare Work, Islam in Africa, Social Conditions in Johannesburg, and the Belgian Point of View. The contents demonstrate the worth of the number, and our purpose will be accomplished if we induce a wide reading of this up-to-date volume—for such it really is—covering the facts which will make one fairly well acquainted with Africa, its people and needs, and the vital aspects of the racial problems presented.

Concerning China

The correspondent of the *Trans-Pacific* in Shanghai says that the swing of the pendulum in Chinese international affections is always interesting. In 1919 the United States and Great Britain were the beloved nations, with Japan as the hated imperialist and Russia a suspected menace in the dis-

tance. By 1923 the hatred for Japan had partially disappeared, Russia was the friendly power and the U. S. and Great Britain in positions of uncertainty. In 1924 Russia was the perfect friend, and Sino-Japanese Friendship Societies were being formed. In 1925 Great Britain came to be the hated nation, Japan the friend, Russia the protector, and the U. S. a possible ally. Today Russia is feared and despised, Japan is still the friend, Great Britain is beginning to improve; while all venom seems to be aimed at the United States and particularly at the American missionaries and educationalists—a class of men and women who have served China faithfully and unselfishly for a century.

The correspondent attributes this anti-American tendency to our Government's wobbly policy; the principles of American nationalism and patriotism taught in American-owned schools in China; and the American criticism of other foreigners in China, which has led the Chinese to apply the same criticisms to Americans. His exposition of these points is interesting, especially as stating the Chinese point of view. "Talk big and do little" is the caustic criticism of our foreign policy regarding China. As for the missionary teaching, it is charged that while the missionaries have stressed patriotism and nationalism to their students, holding up the States as a model, and reminding the returned students that, having seen the workings of self-sacrificing patriotism in the U. S. they ought to devote themselves unstintingly to China; yet, though during the May agitation last year while most of the American missionaries and educators issued pronouncements supporting the Chinese view, when it came to the test of putting these views into practical operation, renouncing rights and privileges under the unequal treaties, giving up the American-owned schools and hospitals to Chinese teachers and doctors, plenty of whom are ready to hold down the jobs, and then going home and endowing the Chinese with the \$15,000,000 a year of American gold spent on religion, health and education, they were not ready. This is held to be an inconsistency between word and deed. Then the young Chinese, seeing an alien race teaching an alien civilization to the youth of China, demanded that these schools be registered with the Ministry of Education, which should exercise a certain control over the curriculum and management. The difficult situation of the missionaries is thus clearly put:

"One of the most serious questions thus brought up is the teaching of religion in the schools. If the Ministry of Education objects to religious education, the entire work for which the funds have been contributed in the United States is wiped out. In a word it is like confiscation of property . . . The missionaries would be faithless to those who sent them if they agreed to these proposals without some guarantees as to religious teachings; they would be equally faithless to the Chinese if they went back on the principles of patriotism and nationalism which they taught and cultivated. They are in a very difficult position, from which they will have to extricate themselves in a manner favorable to China, but meanwhile an anti-American movement is developing because of this."

Military affairs are apparently at a standstill temporarily, with continuing uncertainty. Politically the most important development is the setback given to the Soviet influence, and the subsidence of the Chinese liking for Russia as the communistic policies and aims have been better comprehended. A strong leadership has yet to appear in China. Meanwhile, our missionaries remain at their posts, adapting themselves as far as possible to the conditions, enduring peril and hardship without faltering, and proving what Christian character can do to inspire confidence and ensure personal protection.

Mary Louise and the Great Question

A WORTH WHILE STORY FOR THE WORLD WIDE GUILD GIRLS

BY JENNIE M. MILLS



MARY LOUISE had just returned from a tramp with the Nature Study Club. She ran lightly upstairs and hurried through the hall. Mary Louise was always in a hurry, for her days were very full. She was a senior in the high school and, besides carrying through her studies very creditably, her splendid vitality and happy disposition made her a leader in all the class social activities.

"Had a good time, dear?" called sister Ruth, as Mary Louise passed down the hall. Mary Louise stepped into Ruth's room and flung herself into a low rocker.

"Lovely," she breathed. "But tired to death!"

Ruth pushed back the letter she had been writing and surveyed her young sister rather wistfully.

"I suppose you'd be too tired to go with me to the Guild meeting this evening?" she questioned.

Mary Louise stretched her soft arms above her head and yawned comfortably. "Oh, dear me, yes! I had promised to go with you, too! I'm sorry, dear, but I'm afraid I shall have to leave missions to my big sister. I'm too busy."

Ruth turned silently to her letter. She did not want her sister to see the quick tears that filled her eyes. Enthusiastic herself in the cause for which the Master laid down His life, Ruth desired, above all else, to have her beautiful young sister give some of her splendid energy and talents to the work which lay so near to her own heart.

"Don't be cross with me, sis," begged Mary Louise, as she crossed the room and threw her arms about her sister's neck. "You do such splendid work in the Guild it makes up for my lack. See," she added brightly, "I'll drop fifty cents into your little mite box!"

Ruth smiled. "Perhaps next time you'll go," she suggested.

"Perhaps," assented Mary Louise, airily, as she passed lightly to her own room.

Ruth sighed, as she heard her sister humming a gay little tune in her own room. But Mary Louise was not feeling as gay as her song indicated. Usually dropping twenty-five or fifty cents into the mite box salved her conscience; but tonight she felt vaguely troubled as she brushed her bright hair and arranged it in order. "What good did it do one, anyway, to hear about heathen! Well she had given fifty cents, at least! And why did Ruth always have one of those aggravating mite boxes placed so invitingly upon her desk?"

After supper, Mary Louise settled comfortably in an easy chair by the fire place. The sight of her Sunday school lesson leaflet, lying on the table close by, reminded her that she had not yet prepared her lesson for the following Sunday. Opening the leaflet, she read the title, *The Great Question*.

Then followed that touching dialog in which the Master questions Peter three times, "Lovest thou me?" She read the golden text: "Simon, son of Jonas, lovest thou me more than these? He saith unto him: 'Yea, Lord,

thou knowest that I love thee.' He saith unto him: 'Feed my sheep.'"

II

Mary Louise leaned back and closed her eyes. She seemed to see the rough shore of the sea of Tiberias; the weary group of fishermen, who had toiled all night, yet caught nothing; the wonderful miracle coming with the dawn, when the net was filled to breaking. She saw the love and adoration in the eyes of Peter, as he gazed upon his risen Lord; and then that heart-searching question three times repeated, and Peter's fervent answer, "Lord, thou knowest that I love thee!"

"Feed my sheep, feed my lambs," the words seemed to be repeating themselves.

The rough group gathered about the Shining One slowly vanished; so, also, did the rocky shore and the restless sea of Tiberias. A young girl stood before Mary Louise; a girl with liquid eyes and ropes of thick dark hair; a girl whose face seemed strangely familiar.

"You don't remember me," said the girl, in slightly accented English.

At the sound of her voice, Mary Louise suddenly did remember.

"Oh, yes, you are Rosa Farelli," she answered. "You were in my class in eighth grade; I had almost forgotten you, Rosa!"

"Ah, but I had never forgotten you!" answered Rosa, sadly. "When my eyes grew tired with study, I just used to rest them on you; you seemed so beautiful. Sometimes I used to think, 'Ah, if only I had long, bright curls, instead of straight, black hair, or if I had a fair face, instead of a dark one, perhaps the girls would love me just a little!'"

"Why, Rosa!" exclaimed Mary Louise, "whatever put that notion into your head?"

"It was this way," answered Rosa. "My mother and father came to America from Italy when I was quite small. We moved into one of the little houses, down near the river; all around us were Italian families. We and our neighbors lived in much the same way as we had in Italy; our rooms were crowded and not too clean, and besides our large family of children, we had several boarders. Father got a job in one of the mills; he worked twelve hours, seven days a week; father and mother always spoke Italian at home and we children were dressed very much as we had been in Italy. As father's wages increased, we moved into a more comfortable home; but, when we moved in, the American neighbors moved away; they would not live beside 'Guineas.' But that was nothing compared with the torture I endured at school. When I was small, the children taunted me with such names as 'Guinea' and 'Wop'; and many a time I fled home and cried heart-brokenly. As I grew older, I was no longer taunted, but the girls just didn't notice me, and that hurt more than all the hard names. Nobody asked me to join the basket ball team, although I was as strong and agile as any; no one asked me to help them with a hard problem, though my mark was often

the highest in the class—and what pains I would have taken, if only I had been asked!"

"Why, Rosa!" exclaimed Mary Louise, in astonishment. "We didn't know you felt that way!"

"The time you talked about the social at your church, and asked so many girls to go, if you would have asked me, Mary Louise, how gladly I would have gone; even though my parents were Roman Catholics and I have since joined the church, I would have done anything, gone anywhere, just to have some one love me!"

"Oh, I didn't think," pleaded Mary Louise.

"My parents wanted me to go through High School," went on Rosa, unmindful of the interruption, "but, when I thought of all the slights I would have to endure, all the snubs I would be called upon to bear, I just wasn't strong enough. I went into a factory, and in two years was married. We are now living in the Italian quarters, same as my parents did; but my life might have been very different, if only the girls had cared a little more."

"We didn't think!" reiterated Mary Louise. "We were just a crowd of happy girls, so busy having a good time that we didn't stop to think!"

"Inasmuch as ye have done it not unto one of the least of these, my brethren, ye have done it not to me."

The voice seemed so very near, that Mary Louise turned to see who was speaking; but she could see no one. When she again looked around, Rosa had vanished; so had the city streets.

III

Twilight seemed to fall upon the land; a chill wind blew. Mary Louise shivered. Through the dusk, a great temple loomed; it was built pagoda style and many people were ascending and descending the steps. They wore loose, flowing robes and their slanting eyes had a queer, solemn expression. Looking closely, Mary Louise discovered that they carried little papers in their hands and then she remembered having read of the paper prayers the Chinese offered to their gods.

Walking slowly toward the temple, she stumbled upon a little figure huddled upon the ground. Bending, she saw a Chinese woman, very small, very frail, patiently digging away the ground with her clawlike hands.

"What are you doing?" questioned Mary Louise.

The woman straightened her bent back, stiffly.

"Digging a well," she answered.

"Cannot you get water in any other way?" asked Mary Louise, in amazement.

"Oh, I do not want it for myself," she returned. "I will tell you."

She rose and spread out her hands; they were swollen and knotted, and Mary Louise cried out in pity.

"A few years ago, I was a glad, young mother. Two little daughters and a little son were mine. My husband scorned the little daughters; but I loved them, for was not I their mother! They were beautiful babies, but the evil spirit entered my home. Ah, I know not how, for every day I prayed the gods diligently. Little Le-Ching, my oldest daughter, was struck down with a sickness on the chest; she could not breathe, she cried for water! Ah, how pitiless was the demon who tormented her. I was allowed to call the native doctor, he punctured her chest with red-hot irons; but, so great was the power of the demon that my child died!"

"Little Ching Le was strong and happy; her eyes were like beautiful, shining beads. One day the demon en-

tered my home again and crept into Ching Le's dancing eyes. They grew sore and red, she could scarcely open them. Again my husband kindly allowed me to call a specialist. He pierced her eyes with a needle, but the demon would not allow her to be helped. Today my little Ching Le is hopelessly blind!"

"Once more the demon has entered my home, this time into the body of San-Loo, our only son. He is lying at home now, burning with fever. My husband is in a frenzy! 'Go,' he says, 'go, woman, and perform some great work, to appease the anger of the gods!' That is why I am digging a well."

Mary Louise gasped. The woman was repeating the story in a hopeless, matter-of-fact voice.

"But I thought there were medical missionaries in China!" she cried, when she could recover her breath. Then a look of fear crossed her face. "I have not heard of them," answered the woman.

"Are they a new kind of demon?" she questioned.

"Oh, no," answered Mary Louise, "they are Christian people who come to heal and cure you. I heard my sister say there were three hundred and sixty in China."

"I have not heard," said the woman, stolidly. "There are four hundred million of us, so we are greater than they."

"But they might cure your little son!" persisted Mary Louise, seeing the woman was still obsessed with the fear of a new demon.

"Cure my little son!" she repeated dazedly.

"Why do they do this?" she questioned. "Why do they leave their beautiful America to cure our little children?"

"Because," said Mary Louise slowly, "they are following the example of their Master; He went about healing disease."

The woman laid her little, knotted hand on Mary Louise's arm, with a childlike gesture.

"Take me to Him," she commanded.

"I'm afraid there are no missionaries about here," said Mary Louise, faltering.

"Then I will go to Him," said the woman, determinedly. "I want to see the God who heals disease. Show me the way!"

"He is with us now," answered Mary Louise, softly. "He still loves us and will help us if we ask Him!"

"Loves us?" the woman seemed incredulous. "Does He really love me?" she questioned breathlessly.

"Yes, oh yes," answered Mary Louise.

"Nobody ever loved me before," said the woman, a look of great peace dawning on her face. "You have just heard about the God of love and have come to tell me?"

"I have known about Him all my life," confessed Mary Louise, miserably.

"You knew about Him all these years, and yet you have not told me!" said the woman.

Mary Louise dropped to her knees. "Forgive me," she begged. "I didn't know!"

"But you could have known," answered the voice.

IV

Ah, she could have known, but she hadn't cared to know! A sob rose in her throat and seemed to choke her. The twilight deepened into night; the air grew hot and heavy with the rank growth of vegetation. Mary Louise seemed to be walking in a soft, earthy pathway; a great company of people walked with her, for she could hear

the soft pad-padding of many feet. A man, carrying a reed torch passed her, and Mary Louise noticed, with a shudder, that he was black! By the fitful glimmer of that torch, she could at last discern that she was accompanied by a band of Africans. The men carried spears and the women carried babies in skin slings by their side. They were walking single file; on each side of them loomed the dark forest; occasionally a snake slid across their path and disappeared into the forest. Mary Louise's heart beat in terror, but no one seemed to notice her. Suddenly a fearful rat-tat was beat upon a drum, not far distant. Mary Louise jumped.

"What was that?" she whispered to a muscular woman, who strode ahead of her.

The woman looked back at her disdainfully.

"That," she answered, "is the drum of Akulu. He is calling us to hear great news. Don't you hear the drum calling, 'Come and hear the news?'"

To Mary Louise, the sound was meaningless, but to these people it evidently carried a message from the chief.

A few minutes later they reached a large, one-room mud building at the end of the street.

"See, the palaver house," remarked Mary Louise's companion, briefly.

There were a few bamboo beds in the room and upon these the people settled, others sat on the clay floor, first weaving little mats of leaves to sit upon. The tall woman handed one of these to Mary Louise and she sank upon it gratefully.

Akulu, the chief, came forward; he was dressed in bamboo and was wonderfully decorated with bracelets and bangles.

"Our friend, Assam, has news," he stated simply; then stepped back and a tall boy walked to the center of the room.

"Friends," said Assam, gazing about the circle of glistening faces, "I come to tell you good news. Two days ago I stopped at the village of X—, as I journeyed home from the hunt. I found the people gathered in the palaver house of Mejo, listening to a white woman tell of the things of Jesus."

"The things of Jesus," murmured the circle, wonderingly. "Who is Jesus?"

"He is the white man's God," answered Assam. "They say that years ago He walked the earth, healing the sick and making the blind to see, just because He loved them so! He is living yet, the white woman said, and, because He helped the poor, sick people, she, too, goes about healing and taking away pain."

"Does she do the witch dance?" questioned one.

"Can she brew the tea of spiders' legs?" queried another.

"Won't the witch doctor be angry?" exclaimed a third.

"No, she does not doctor as the witch doctor," replied Assam. "She had medicines in clean bottles and she is given to wash with water. She does not cut with knives, nor burn with fire; she is very, very gentle, and the people of Mejo love her. I cannot tell you much, for I had not long to stay."

A tiny boy rolled over in the clay and grasped Mary Louise's skirt. Even in his childhood, he was ugly and repulsive. Instinctively she drew away. As she did so,

a verse from a little poem Ruth often recited came to her memory:

"An'de hirelin' frown: 'Oh, Shepherd,
De res' of sheep am here,'
But de Shepherd, he smile like dat lil' brack sheep
He hol' it de mos'es dear."

Suddenly she reached out and patted the little, black hand.

There was a pause and Mary Louise realized, with a shiver, that Assam had caught sight of her.

"There is a white girl!" he exclaimed. "Tell us more of the things of Jesus!"

"Tell us more of the things of Jesus!" the murmur came from all parts of the room.

"More about the things of Jesus; more about the things of Jesus," the insistent murmur ran in her ears, the eager faces were pressing closer.

"Oh, I never knew you were so anxious to hear about Him!" cried Mary Louise. "I didn't know; oh, I didn't know!" her voice ended in a sob.

V

Suddenly it seemed as if her sob was reechoed by another sob, and then another, until it seemed the very air was filled with sobs. Darkness was scattered by a flood of light, sunshine filtered through the great palm trees and luxuriant plants grew all about; the air was heavy and moist. Again she heard the sobs. Mary Louise walked toward a courtyard, enclosed by a high, thick wall. Nimbly she scaled the wall and looked into the court below. Huddled on the ground was a little girl of about twelve years. Her eyes were fever-bright and her face flushed. On either side of her crouched little girls busily engaged in pulling the sick child's hair. Great bunches lay on the ground beside them.

"Don't do that, you naughty girls!" cried Mary Louise.

"We cannot stop," answered the older of the children, in a monotonous voice.

"Why not?" questioned Mary Louise, sharply.

"We are driving the demon out of Nella," replied the older.

"The demon is very strong," sighed the smaller girl. The sick child sobbed wearily.

Marie Louise jumped down and seated herself beside the children.

"Stop, please stop, just for a minute!" she pleaded.

The two children looked at each other inquiringly.

"Just for a minute," conceded the older girl, "then we must pull harder than before."

"Now, tell me," invited Mary Louise.

"We are child-widows," answered the older girl. "There are ten of us living in this hut, for our master had been very wealthy and owned many wives. He died a few months ago, and now we are outcasts."

"But I thought that cruel system was being abolished," said Mary Louise.

"Perhaps," answered the girl, "but there are still many thousands of us. Last week Nella became ill; of course it was because the gods were angry with her and sent a demon to torment her. To-day the older wives brought her outside the hut to die; but little Media and I thought if we pulled her hair right hard, we might yet drive him away."

(Continued on page 483)

Missions in Pictures

A COLLECTION OF PHOTOGRAPHS ILLUSTRATING VARIOUS PHASES OF OUR
MISSIONARY ENTERPRISE AT HOME AND ABROAD



CHINESE BAPTIST CHRISTIAN CENTER, SEATTLE (W.H.M.)



MA NYUN YEE, THE DAUGHTER OF A TEACHER IN THE BURMESE
SCHOOL AT BASSEIN



A CHRISTIAN AMERICANIZATION CLASS IN COLUMBUS, OHIO



SCENES FROM THE



THE SPACIOUS CAMPUS OF THE VIRGINIA UNION UNIVERSITY, AT RICHMOND, VA., OUR HOME MISS



ROUGH TRAVEL THROUGH A BAMBOO JUNGLE IN ASSAM



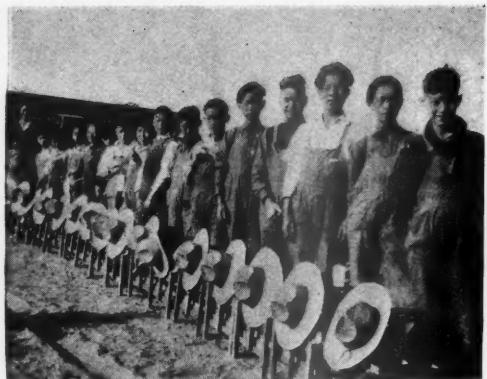
SCENES FROM THE MISSION HIGH SCHOOL AT BHIMPORE, BENGAL-ORISSA



OUR HOME MISSION SOCIETY'S LEADING THEOLOGICAL SCHOOL FOR NEGROES IN THE SOUTH



MRS. N. J. NELSON, OF GRAND FORKS, INTRODUCING "MISSIONS" TO RUSSIAN BAPTIST WOMEN



CHINESE BOYS IN THE CHUNG MEI HOME IN SAN FRANCISCO



WOMAN'S HOSPITAL STAFF AT SUIFU, WEST CHINA



A CHINESE SHRINE



A BENGAL-ORISSA MAIDEN



BASEBALL TEAM OF THE ITALIAN CHURCH, TRENTON, WITH REV. M. SOLIMENE

(Continued from page 479)

Mary Louise's mind flew to the time her own little sister, Doris, was ill; the quiet, white room, the soft-footed nurse, the capable doctor, and the loving mother.

"They do not do so in my land," she said.

"Oh, you are an American," answered the girl. "Why are Americans so different?"

After a pause, little Media ventured shyly, "I've heard that in America they have a God who loves little children."

Ah, yes, that was the difference, the pitiful, pitiful difference—a God who loved little children!

Mary Louise seemed to see the little children, in her own dear Sunday school at home, singing in sweet, untroubled voices:

"Jesus loves me, this I know."

Mary Louise pillowed the sick child's head on her shoulder, then throwing an arm about Media, gathered her close.

"Let me tell you about the God who loves little children," she said, softly.

"Shall we ask Him to make little Nella well?"

"Will He hear?" questioned the older girl, doubtfully.

"Ask Him to love me a little too," whispered little Media, wistfully.

Trustingly they closed their eyes. Mary Louise's heart was filled with a great longing.

"Oh, Shepherd, let me feed Thy lambs!" she prayed.

VI

Suddenly the children seemed to be slipping from her arms. A whiff of clear air seemed to sweep away the moisture, the palms and the flowers vanished. Once more Mary Louise was walking along the rugged shores of the Tiberias.

"Mary Louise," the Voice was as the "voice of many waters."

Mary Louise looked up and beheld One who had walked among the lowly fisher-folk of Galilee.

"Mary Louise," the Voice continued, "Lovest thou me more than these?"

He stretched forth His hand and Mary Louise saw, arrayed before her, all the "important duties" that had so filled her days, that had kept her "so busy."

Mutely she bowed her head, "Yea, Lord, thou knowest that I love thee!" she answered.

"Feed my lambs," came the low, sweet response.

The words of an old hymn floated vaguely through her mind. Only last Sunday she had sung it in Sunday school, carelessly, heedlessly.

"Have you folded and pressed to your bosom
The trembling, neglected lamb,
Have you taught to the little lost ones
The sound of the Shepherd's name?"

"Mary Louise!" Must that sweet, penetrating voice go on forever? Must she look forever into those tender, pitying eyes? "Lovest thou me?"

Again she raised her eyes, filled with hot tears.

"Yea, Lord," she repeated, "Thou knowest that I love thee!"

"Feed my sheep!"

Again the words of that old hymn. It seemed, this time, that unseen voices were singing it.

Have you looked for the sheep in the desert,

For those who have lost their way?

Have you been in the wild, waste places,

Where the lost and the wandering stray?

Have you trodden the lonely highway,

The foul and the darksome street?

For there ye might see in the gloaming

The prints of the Master's feet."

"Mary Louise, loveth thou me?" Now the voice was as sweet as bells at even. Again she looked into His face and this time she saw the marks of the thorns in His brow; there were nail-prints in the hands outstretched to her. Again those all-seeing, all-loving eyes searched hers. It seemed as if her heart were breaking. She knelt low at His feet, and in a voice scarcely above a whisper, answered, "Yea, Lord, thou knowest all things, thou knowest that I love thee!"

"Then feed my sheep!" The answer was given in tones of tender forgiveness and encouragement.

VII

"Mary Louise!" It sounded like Ruth's voice.

Mary Louise opened her eyes and stared about her; she was in her own cozy home, the fire burned brightly in the grate, the Sunday school lesson leaflet lay open in her lap.

"Mary Louise!" This time she was sure it was Ruth's voice.

"I'm going to the Guild meeting now," called Ruth.

Mary Louise was wide awake now!

"Oh, is the Guild meeting this evening?" she questioned.

Ruth came to the door, drawing on her gloves, a look of surprise on her face.

"Why, yes, don't you remember we spoke about it before supper?"

Ruth spoke a little crisply. She felt hurt that Mary Louise was so little interested; that she should forget so soon.

"That was a long time ago," answered Mary Louise, soberly. Then she sprang up.

"If you'll just wait one second, sis, I'll go with you!"

"Wait? Why I'll wait an hour!" laughed Ruth, joyfully.

"Oh, Ruth," questioned Mary Louise, as they hurried down the street a few minutes later. "What is the topic this evening? Is it India, or Africa, or China, or is it our own dear land? There is so much to learn! And Ruth, instead of just having a good time next year, after I graduate, I am going to ask father to send me to a training school for Christian workers. "Perhaps," she lowered her voice, "the Master may have use for me."

Mary Louise had answered the Great Question.



Mornay Williams

(*Resolutions adopted by the Board of Managers of the American Baptist Foreign Mission Society and incorporated in its permanent records on June 29, 1926*)

In the death of Mornay Williams, Esq., June 18, 1926, the Christian world, the Baptist denomination, and, in particular, the American Baptist Foreign Mission Society, suffer a distinct loss. It is safe to say that few of the Baptist contemporaries, whether ministers or laymen, rendered a more conspicuous service to the Christian church at home and abroad.

Mr. Williams was born in the City of New York on June 21, 1856, of distinguished Christian ancestry. His grandfather, the Rev. John Williams, came to New York from Wales in 1795, and was pastor of the Oliver Street Baptist Church for twenty-seven years until his death in 1825. His father, the Rev. William R. Williams, was for more than half a century pastor of the Amity Baptist Church, and was also an author whose "Lectures on Baptist History" and other works placed him in the first rank among religious writers. With such ancestry Mr. Williams naturally inherited an interest in both culture and religion, and though a busy practicing lawyer he devoted much time to literary and religious activities. Possessed of a poetic imagination, a broad outlook on human affairs, and a keen judicial mind, he brought unusual resources to any cause which he espoused. He was gifted with an impressive English style, in both spoken and written discourse. Though a man of positive convictions, he was conspicuously fair-minded and regardful of the rights and opinions of others. In all his relations he carried himself as a Christian gentleman, manifesting an ardent and childlike faith and a singular devotion to his Master and the interests of His Kingdom on earth. He did not hesitate to make his personal interests secondary and to sacrifice time, strength and professional opportunity for the sake of the cause he loved.

Mr. Williams was graduated from Columbia University in 1878 with high honors and was admitted to the bar in New York in 1880. In his legal practice he specialized in the handling of estates, and he was also active in promoting laws for the improvement of labor conditions and for prison and other reforms. He was the author of an act revising the laws of charitable trusts in New York.

He gave many years of service to a variety of Christian and philanthropic agencies. He was for twenty-five years a director of the New York Juvenile Asy-

lum and for thirteen years its president; for seventeen years a member of the New York Child Labor Committee and during most of that time its chairman; several years a member of the New York State Conference of Charities and Correction and in 1909 its president; a director of the Prison Association of New York. He was especially interested in the cause of the sick and those in prison, and in neglected children, especially the street boys in large cities. Many times he appeared before the State Legislature on behalf of women and children. Removing to Englewood, New Jersey, some years ago, he was appointed by the Governor and served for a term as a member of the Palisades Interstate Park Commission, representing the State of New Jersey.

In addition to these causes, he was equally well known for his connection with denominational and interdenominational agencies, especially of a missionary character. He was president of the Foreign Missions Conference of North America; a member of the Board of the American Bible Society; vice-chairman of the Laymen's Missionary Movement, which was organized largely as a result of his initiative efforts; chairman of the Board of Trustees of the West China Union University and the Young Men's Christian Association of the City of New York, and the American Tract Society. For eighteen years he was a member of the Board of Managers of the American Baptist Foreign Mission Society, and at the time of his death was its senior member. He was at various times the chairman of the Educational Section and vice-chairman of the Board of Managers.

In his missionary interests he showed a keen as well as prophetic sense of the menace of race prejudice. He wrote and prayed and worked for its removal years before it came to hold the prominent place it occupies in present day thought. Some years ago he wrote the following prayer for freedom from race prejudice, which the Board now incorporates in its records as an expression of its own conviction:

O God, who hast made man in thine own likeness and who dost love all whom thou hast made, suffer us not, because of difference in race, color or condition, to separate ourselves from others and thereby from Thee; but teach us the unity of Thy family and the universality of Thy love. As Thy Son, our Saviour, was born of a Hebrew mother and ministered first to his brethren of the House of Israel, but rejoiced in the faith of a Syro-Phoenician woman and a Roman soldier, and suffered His cross to be carried by a

man of Africa; teach us, also, while loving and serving our own, to enter into the communion of the whole human family; and forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died, or injure any in whom He lives. Amen!

Those who knew him best will doubtless remember him chiefly as a man of prayer. Whenever he prayed those who heard him always felt anew the reality of the presence of God. To few individuals has prayer been a more natural and blessed experience of life. As the chairman of the Foreign Mission Board, Dr. F. L. Anderson, once said, "Many times I have heard Mr. Williams pray when it seemed to us all who joined in his petition that the unseen world became more vivid and more inviting."

In entering this minute upon its records, the Board of Managers of the American Baptist Foreign Mission Society notes its profound appreciation of the services which Mr. Williams rendered to the Society. Furthermore, it extends to the surviving members of his family, and especially to Mrs. Williams, its heartfelt sympathy. May the undergirding strength and comfort of God our Saviour, whose we are and whom we serve, be hers and theirs. A great, kindly, and lovable man has gone from among us.

Called to Higher Service

Miss Martha Sheldon, aged 84 years and 2 days, passed away Saturday, June 12, 1926, at her home in Lynnfield Center, Mass., after an illness of many months. Miss Sheldon was born in Lynn, Mass., June 10, 1842, the daughter of Edwin and Nancy (Pierce) Sheldon. She was baptized in 1857 and sailed for Moulmein, Burma, October 20, 1876. Miss Sheldon had been a resident of Lynnfield Center about 20 years, coming here upon retirement from 17 years of service as principal of the Morton Lane School for Girls, Moulmein, Burma. Her interest in missions was always unabated, and when she and her sister, Miss Helen Sheldon, moved into their home on Summer Street, she remarked that it should be dedicated to "friendship and missions." And so it was, and was always open for any occasion which might help this cause, for meetings of the Woman's Missionary Society of which she was for many years president, and for the entertainment of missionaries from Burma, China, Japan, Turkey and Mexico. It was ever her ardent wish to do her part in bringing the people of the East and West into loving relations with one another and thus establish the Kingdom of God.

Work in Kinwha, East China

BY ALICE PICKFORD BROCKWAY

Twenty-one years ago a little Chinese boy left his home in Canton to come to America for study. He was not a Christian, but had attended a Mission School in his native city, and being under Christian influence here it was not long before he accepted Christ, and was baptized by Rev. Maurice A. Levy, then pastor of the Newton Centre Church. He afterwards transferred his membership to the Brookline Church. This boy attended the Newton Schools, and later the Boston University School of Medicine, from which he graduated in 1917. The same year he returned to China, expecting to take up medical work in Canton. Circumstances, however, led him to visit Kinwha, and the needs of that work so appealed to him that he accepted a call to remain there and work in the Pickford Memorial Hospital.

When Dr. MacKenzie was obliged to return home, and Kinwha was made the first one of our East China stations to try out the plan of native leadership, this

young Chinese, Dr. Liang, was placed in charge of the medical work; and assisted by two other native doctors has carried on the work in a way which has won for him the highest praise and respect from all who have seen it. Last year, his brother, Mr. T. H. Liang, a graduate of the Massachusetts School of Pharmacy, joined him there, to become Hospital Pharmacist.

This being the only hospital in that location, the sick ones come from many miles around to receive its ministrations, and return, not only healed in body, but many of them healed in soul as well; for no one is allowed to enter its doors and go forth again without hearing the gospel message from the native evangelist or Bible woman.

Kinwha, being situated 300 miles up the river from Shanghai, is not as well known or as often visited as most of our other stations; but no one who has ever seen it and the work there will forget it. Last November about 40 people were baptized into the Kinwha Church. Of this number 27 were Kinwha people, the others being from the country churches;

for besides the city church it has four out-stations.

The picture shows Dr. L. P. Liang standing at the left, with his youngest son Stephen in his arms. In front of him sits his wife, with the little daughter Ruth. The oldest boy, Edward, stands at the right, while back of him is Mr. T. H. Liang, with his wife sitting in front.

Editor's Note.—Mrs. Brockway, who sends the picture and brief account of the work at Kinwha, does not say what we can, that it was due to her generous aid that Dr. Liang was able to get his education and fit himself for the fine work he is doing. To her mother, Mrs. Pickford, and herself the Kinwha Mission owes much, including the Hospital. In a little volume entitled *Snap Shots in China*, with illustrations taken by herself, published by the China Baptist Publication Society in Canton after her latest visit to the mission fields, she tells "How a Hospital Came to be Built," and this story we shall publish later, as it shows how hearts are touched to noble deeds when the needs are made known. Not only has Mrs. Brockway taken a deep interest in foreign missions but she has inspired many others with a sense of personal responsibility for this great cause.

Are You Using This Set of Tools?

By HARRY S. MYERS

Last year more than 6,500 lectures, moving pictures and hymn sets were booked in our various churches. If 200 people attended each one (and we know positively that more than 2,000 attended several) there were over 1,300,000 people reached. There is no other method of securing attention, promoting interest and enlisting help that equals this.

The figures given above do not include the lectures given by missionaries using slides specially prepared for them and illustrating in large part their own work. The results in churches that have increased their giving, strengthened their educational work, lifted their spiritual life and increased their influence in the community is enormous as is shown by the correspondence that continually comes to various offices.

Our own Stereopticon Department has more than one hundred different lectures, more than 700 different sets, located in 28 different depositories. These lectures cover the various mission fields, home and foreign.

If your church has no stereopticon, the department will help you to secure one. The stereopticon concretes the budget!



THE LIANG FAMILIES IN KINWHA

FROM THE WORLD FIELDS

MISSIONARY J. H. TELFORD of Burma reports that the Lahu Association which met at Hsen Mong this spring set for itself the following objectives: (1) That the Christian elders seriously engage in personal evangelism among the non-Christian villages. (2) When the pastor of a village goes on an evangelistic tour, the head-man of the village should choose a villager to accompany the preacher to carry his blankets and cooking outfit. (3) The establishment of Sunday schools in all our Christian villages. (4) That all our Christian villages endeavor to become self-supporting like Namksipau Christian village. (The Namksipau Christian village supports its own pastor. He is a Lahu young man. No American funds are used for this village.)

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FOUNDATIONS HAVE BEEN laid for a new building to house the Yuih Dzae Junior Middle School at Shaohsing, East China. It is expected that the school, which has been meeting for ten years in rented buildings, will be in the new home by September. It will have a beautiful site near the hospital and the mission residence compound, with a fine view of mountains to the south and west.

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ONE OF THE HIGH RANK MEN who graduated with the class of 1926 at Rochester Theological Seminary was Howard Thurman, who was an honor student at Morehouse College, Atlanta, Ga. Mr. Thurman declined several tempting offers to engage in work other than that of the Baptist ministry, to accept a pastorate in Oberlin, O. Morehouse College also sent three students to Oberlin Theological Seminary, all of whom have made fine records. One of their number, Richard P. Alexander, was president of the graduating class of 1926.

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AT THE INVITATION of an Association Committee at Sibsagor, Assam, Missionary A. C. Bowers has been holding Bible classes in the various churches on the field. This teaching ministry has been carried on in nine churches. The people have thoroughly enjoyed them. They have come for a four-hour session each day, and in addition the young men of the villages have come back evenings in order to learn to sing.

LELAND COLLEGE, BAKER, La., defeated Straight University in the first annual debate in which the former school has engaged. Goodwork was done by both teams. The judges were three white men from the Department of Education of Louisiana and the decision was unanimous. The subject was: Resolved that the United States should own and operate the coal mines.

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MISS SARAH KELLY of Ongole writes: "Zenana teachers are doing fine work in Ongole. They have entrance into many homes and report many heart-to-heart talks with the women. Interest in the Girls' Caste Schools and in the Sunday schools is increasing. The Sunday schools are doing much to put down caste and help to lay the foundation for the time when India's millions shall own Christ as Lord and Master."

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THE TRAINING SCHOOL at Impur is crowded far beyond its capacity, having more than 200 pupils. The greater number of them are self-supporting. The Christians furnish large supplies of thatch and bamboos for the mission at Impur at a mere nominal price, and the rice at a very reasonable price. The work for girls has made fine progress under the guidance of Miss Geisenhener.

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DURING A RECENT SURVEY at the Italian Baptist Church and Christian Center, Philadelphia, it was discovered that through the various departments over 1,000 families were being reached.

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JUDSON NEIGHBORHOOD HOUSE, New York, has been remodeled so as to meet the needs of the adult Italian people and any other group which may find the excellent equipment useful.

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THROUGH THE EFFORTS of the workers at the Baptist Christian Center, Los Angeles, 40 have gone into the Mexican Baptist church.

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MISSIONARY B. W. ARMSTRONG writes that this year promises to bring a golden harvest of souls to Christ in the Sona Bata field, Belgian Congo. Before the end of April, 100 had been baptized.

THE TOTAL ENROLLMENT at Benedict College, Columbia, South Carolina, has been 620 this year. A teaching force of 28 provides for these students. The 280 of these, who stay at the school, "boarders," have confessed Christ.

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A VALUABLE ADDITION to the missionary forces in El Salvador is Rev. Benjamin Arrazata from the Seminary at Saltillo, Mexico. He has taken charge of the work in the three important towns of Usulutan, Zácatecoluca, and Berlin. Mr. Arrazata is the first thoroughly trained native worker in this field, and the Mission is looking forward to the return of three other students from Mexico.

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IN JAPAN lives a woman, Mrs. Nobuko Jo, who has made it her life work to help save would-be suicides from self-destruction. The Kobe Women's Welfare Association which she organized has, during the nine years of its existence, been instrumental in rescuing more than 2,790 would-be suicides.

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DR. EMILIE BRETTHAUER of Suifu, West China, writes, "We have the dearest old lady in the hospital. She has been suffering for fifteen years with her eyes, gradually losing her sight and enduring much pain. Since the operation we performed on her eyes, she is relieved of all pain and is delighted to find her sight returning. Eagerly she listens to the Gospel message."

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THE CHURCH IN SAN SALVADOR is rejoicing in a time of revival and growth under the ministry of Rev. Fred J. Peters. In two weeks over 100 persons have professed conversion, and it is evident that the church is being built up spiritually, and led into new experiences under the wise guidance of this evangelist.

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FROM JANUARY TO MAY of this year, more than 1,350 were baptized in the Mong Lem field. In a little over four years 13,000 have been baptized and the present membership of the church is about 17,500. At least 2,000 of the Wa tribe are reported to be anxious for baptism. Rev. W. M. Young expects the greatest year in the history of the mission in that field.

IN THE SPLENDID day and night school upon the hill in San Francisco's Chinatown more than 200 boys and girls are receiving their education. It constitutes the most hopeful and encouraging feature of home missionary work in that city. Gain in numbers is slow owing chiefly to the decrease in the number of new arrivals under the new immigration act; but this has been more than offset by the type of work done and the efficiency of administration.

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IT MUST BE BORNE in mind that the Chinese population of San Francisco is very largely transient. People come and go. They remain in San Francisco for a few months and then push on to other communities. This largely explains the fact that though there are additions to the church every year the total number of resident members does not increase in proportion.

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THE CHURCHES IN EL SALVADOR are making great efforts to secure sites for their future church homes. Ciudad Barrios, in the third year of its existence as a church, made an heroic effort, and aided by the Home Mission Society has secured a fine site in the center of the town. Several other churches have considerable sums deposited in the bank awaiting the opportunity to establish themselves as owners of property.

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THERE WERE over 200 baptisms in the Madira field up to December of last year.

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IN THE DAILY VACATION BIBLE SCHOOL of Weirton Christian Center last year there were 16 different nationalities.

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THE DEPARTMENT OF ARCHITECTURE of the Home Mission Society is drawing the plans for three large Baptist church buildings in Detroit, each to cost over \$60,000; also for seven smaller buildings including two for Negro Baptist churches.

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DURING A RECENT church service in Jorhat, Assam, a member of one of the Baptist schools stood up and announced that the boys had organized a "Bazaar Preaching Band." That Sunday 60 boys went with Rev. V. H. Sword to the bazaar. The following Sunday 70 accompanied him. The boys have organized a brass band which furnishes music. When the group of fine young fellows march through the bazaar, the people forget to buy.

More than a thousand have been known to gather for the preaching service.

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THE AID OF THE Home Mission Society in Chicago is at present making possible the reaching of eleven foreign-speaking groups with the gospel, and the carrying on of thirteen English-speaking churches in needy sections. So fruitful has the work in several of these been that they are already returning into the mission treasuries sums which will soon total more than they have received in aid; two already have begun to turn back an average annually of \$7 per member.



CHILDREN AT KODIAK BAPTIST ORPHANAGE MUST SLEEP IN BOOKCASE UNTIL THEY GET A DORMITORY

IN A RECENT letter from Guantanamo, Cuba, Elizabeth Allport states that eight of the girls in her Sunday school class are members of the church.

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THE COLEGIO BAUTISTA at Managua, Nicaragua has opened its school this year with 300, the largest enrollment in its history.

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DURING THE PAST YEAR Miss Eleanor M. Blackmore of the Woman's Society has continued to supervise the Nicaragua Mission. Rev. and Mrs. Fred J. Peters, special evangelists sent out by the Home

Mission Society, spent six months among the churches and were of great service in winning new believers and friends for Christ. In Diriamba there was considerable opposition from the local authorities, incited by the priest of the town, but eventually the evangelists won for themselves the right to go on with their work. In Masatepe the Baptist church was greatly strengthened by the conversion of some influential families. The church in Managua is in a flourishing condition because of able pastoral leadership and the help of the missionary teachers in the Baptist school. In spite of all difficulties and hardships there has been an increase during the past year of 110 in church membership, 79 in Sunday school attendance, 1,676 in Bibles distributed, and \$235 in contributions.

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AT RANKIN CHRISTIAN CENTER, in the Homestead district, Pennsylvania, the limit of attendance has been reached so far as the strength and time of the staff members are concerned. They are ably supported by a strong corps of volunteer workers. The use of the Center is offered for one day each week to the Negroes, who have their own committee in charge.

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EIGHTEEN WERE BAPTIZED into the membership of the new Dalu church in Assam on March 7th, when the new building was dedicated. The newly organized church is supporting its own pastor, three teachers and one evangelist.

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CHAPEL ATTENDANCE in the three English schools conducted by the Misaki Tabernacle in Tokyo rarely falls below one hundred per cent. The girls' school has an enrollment of 165 in its day and night divisions. The young men's night school enrolls 138 students. Many of the teachers of the schools conduct Bible classes, held outside of school hours. One-fourth of the young men and 68 of the girls attend these.

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REV. ADAM PODIN, who with Mrs. Podin arrived in New York July 2, during the past year spent many hours in prison visitation in Estonia. He cheers the prisoners with little treats of white bread and tea and sweets, as well as inspiring them with music and moving their hearts with his forceful appeals for Christ. On April 6th he gave an Easter message to which thirty prisoners responded with an expression of their desire to trust the risen Lord and start a new life.



HELPING HAND

Program for September

"THE CALL AND THE EQUIPMENT"

What better theme can we select for the worship period in our September meeting, than the one given us by Dr. J. H. Jowett in his comment on Luke 5: 27-28—"Follow me" (said our Lord to Peter), "and he rose, and left all and followed Him." "With the Lord's command was conveyed the ability to obey. And this is the Master's Way. His calls are always Equipment. If we reverently open one of His callings we shall find it a store house of needed strength and therefore we need not fear the calls of the Lord."

During the months of vacation, with release from church activities, many a heart has heard a distinct call to some special form of service in the coming year. With the return from country, seashore, and mountain, new responsibilities face each one, and secure in the knowledge that with the call comes the equipment we may sing with our hearts these words "Where He leads me I will follow."

Prayer—That as we accept the call of the Lord His "statutes will become our song."

September's theme being "The Call and the Equipment," we use first *Our Work in the Orient*.

THE CALL ANSWERED

Turn to page 183. There we find the names of those who have accepted the call to follow their Master in foreign fields this year.

Note: Send to headquarters for pencil sketches of new appointees. These pen pictures may be used as placecards at luncheon, or as souvenirs of the meeting.

THE EQUIPMENT

In addition to spiritual equipment, there are tools necessary, so that we may be thoroughly furnished, a "workman unashamed." (Read Mrs. Montgomery's Translation—II Tim. 2: 15-20, 21.)

Our Tool Chest this autumn is a real treasure chest. Lift the cover and you will find implements for each piece of the structure which we are to build throughout the year. It is essential that the foundation be wisely built. And our first tool is encased in *Our Work in the Orient*, and is the page of maps, page 223, where we find the fields and stations of our

Woman's Society. On pages 197-202 will be found descriptive material of the types of work which are carried on by the women missionaries.

In the next compartment of the treasure chest is the *Missionary Quiz Book*. This tool should be in constant use in the autumn months as it furnishes basic material for building programs. The Master Key which unlocks our treasure chest is the *Book of Remembrance*. We shall need that at every meeting.

Pen Pictures

For use with the Program on *The Missionary Quiz Book*, Burma, West India, Japan.

Suggestion: Find the questions and answers in the *Quiz Book* which these three human interest stories illustrate. Have one member ask the Question, another give the Answer, a third tell the Story.

THE PAKU KAREU MISSION IN TOUNGOO, BURMA

A little old man stood on our verandah and looked about eagerly for someone to talk to. As my knowledge of the Kareu language is rather limited and he was deaf it took some time to find out that he had come a week's journey from the mountains of the Paku to Toungoo. He was trying to borrow money to go and see his son graduate from the Theological Seminary and one could see he was very proud of this son who had made such a good record.

Later we learned, when the father had returned happily to Toungoo with his son, that this fine little old man has for years been working in a remote corner of the Kareu hills, receiving no salary from the poor Kareus whom he serves. Another son has been helping his father for a number of years on the little farm which yields them but a scant living. This boy with the limitation of only four years of school has won twelve people to Christ in the last two or three years.

Don't you wish with me to stop and admire the courage of this brave old man and his sons and thank God for their devotion?—*Charity Carman*.

WOMEN AND CHILDREN'S MEDICAL WORK AT SUIFU, WEST CHINA

The past year has marked a milestone in the history of our Women's and Chil-

dren's Medical Work in Suifu, West China. It has been our first year in our new dispensary, a fine building built on Mission property by our own Mission builder. Hitherto our Medical Work had been carried on in a rented Chinese building, dark, dirty, and crowded. Whenever the wind blew, the dust came sifting down through the tile roof, and our neighbors were so close that, when they cooked red peppers for their meals we choked on them. There was no room really light enough for operations and many were performed out in the open court to obtain light.

In our new building, we have five light operating and delivery rooms in which real aseptic work can be done. We have light, airy wards on the second floor and dispensary rooms and offices, drugroom and nurses' classrooms on the first floor, and our building is surrounded by a little space of ground where we can breathe fresh air and be removed a little way from our neighbors. The Chinese nurses, who, in the old building, had little rooms under the tiles, now have nice rooms in the new Nurses' Home.

To have such a nice and roomy, light and airy building in which to work didn't seem at all natural at first, but almost like a dream. Needless to say, it has increased our joy in our work many fold.—*Carrie Slaight*.

STUDENT WORK AND SUNDAY SCHOOL WORK OF THE HIMEJI GIRLS IN JAPAN

"When and where did you first hear of Christ?" "Why did you happen to enter the Mission School?" These are questions frequently asked of our Himeji School girls by our Board of Deacons when the girls present themselves to the church for baptism.

Very often they say they had never heard before they entered the school. But on the other hand now and again a fine testimony is made and the one questioned will answer, "I heard of Jesus and His love for little children in my neighbor's house. The teachers from the Mission School came every Sunday, rain or shine, and taught us to sing pretty songs, to pray to one true God and I have never forgotten the stories I heard when I was a little girl." Another answers, "I came to Hinomoto Girls' School because I loved my teacher in the little neighborhood Sunday school. She told me about Christ's love and many things she had learned in her beloved school. And so from the time I was a little girl I wanted to enter that school and become as lovely as that teacher." And still another answers, "When I was a little girl I kept

the Sunday school cards which my Kennard, a missionary to Japan under the General Board. She has had exceptional opportunities to look Beyond the Gateway and she shares with us her rich experiences.

the Sunday school cards which my teacher gave me and learned every memory verse. Now I am a Christian and I want to be baptized. Then I can learn in the S. S. Training Class how to teach in a neighborhood Sunday school. I'm sure Jesus will help me to teach as faithfully as my teacher taught me when I was a little girl."

And so the work of these small Neighborhood Sunday schools is carried on as it has been in past years—no show, no ostentation, simply an earnest demonstration that our Mission School girls filled with the spirit of Christ can make an effective presentation of the Gospel story which has gripped their own hearts and lives. Surely the truths taught "when I was a little girl" again and again influence the lives of little children who are and will be our leaders in Japan.—*Vida Post.*

Headquarters Notes

THE COMMITTEE ON BULLETIN and Magazines of the Federation of Women's Boards of Foreign Missions, is organized for serving the constituent Boards with material bearing on the larger missionary problems of interdenominational interest, through the editors of church and missionary papers. If any editor of the Woman's page of our own State Bulletins wishes any special publicity material, write to Mrs. L. J. P. Bishop, the chairman of Home Base Cultivation Committee of the Federation, present address: 2660 Mayfield Road, Cleveland, Ohio.

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A NEW LEAFLET, *Beyond the Gateway*, by Mrs. May Fleming Kennard, was issued in June for the Young People's Assemblies and Schools of Missions. It is of universal interest, giving as it does, fresh glimpses into Japanese life. Mrs. Kennard is the wife of Mr. Spencer

Christian College, India, showing that the influence of this effort is being watched eagerly and anxiously by our Christians in the Far East as well as in Latin America.

Prayer for U. S. A.—"We beseech Thee to grant Thy strength to this nation in its conflict with the evils of strong drink, that the resolve which has been nobly made may be nobly kept."

Will you not urge the women to take their part as Christian citizens and to use the literature widely, distributing through their church societies and begging them not to fail to do their duty at the polls? If the church men and women would do their part America would not be where she is to-day, a law-breaking nation and a bad example for the world which we are trying to save.

Lucy W. Peabody.

THE FOLLOWING PRAYER is being offered each week in the Madras Union

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TIDINGS

On Home Mission Fields

As usual at this time of the year, there is a change in the personnel on Home Mission fields. The appointments listed are subject to change. This year there are nine resignations.

Helen Wainwright, headworker at Brooks House, East Hammond, Indiana, has left to take a secretarial position in Phoenix, Arizona. Laura Thompson, headworker at the Christian Center at Puerta de Tierra, Porto Rico, is to be married. Allene Bryan, headworker at Judson Neighborhood House, New York City, has gone to the Baptist Temple at

Philadelphia to continue her work. Mrs. Margaret Woodbury has resigned kindergarten work at the Italian Baptist Church and Community House, Philadelphia, as has Zelta Robison, teacher at the Chinese school at San Francisco. Belle McCarell, who has had charge of the Italian Community Center at Camden, N. J., has left the field, also Maria Ortiz, teacher at Yauco, Porto Rico. Lilla White of Locke, Cal., and Mrs. Amanda F. Ficken, Rock Springs, Wyo., have resigned.

The following have been granted leave of absence: M. Ruth Sloman from the Cosmopolitan Field at East Youngstown, O.; Frances Broome, missionary among Italians at Trenton Neighborhood House, Buffalo; Albertine D. Bischoff, First Spanish Baptist Church, New York City, to work in the Biblical Seminary; and Esther Leggee, missionary at the First Italian Baptist Church, Philadelphia. Mrs. Huldah Johnson, Phoenix, Ariz., has been released for study.

Helen Tenhaven, formerly on the Cosmopolitan Field at Omaha, has been transferred to the South Chicago Neighborhood House; Esther Palacios of Caguas, to Yauco, Porto Rico. Grace Hyatt, who has been working among the Hungarians at Buffalo, is now working among the Italians there. Clara Olds, who has been at the Crow Agency in



MARCHING INTO CHAPEL AT THE HIMEJI GIRLS' SCHOOL

Montana, is now with the Crow Indians at Wyola and Lodge Grass. Charlene Bonstel, a teacher at a San Francisco Chinese school, has been transferred to the primary department. Amy Coe has been made principal of the Chinese School in which she has been teaching at San Francisco. Dorothy Wade and Lucy Goff, both at the Italian Christian Center at Newark, have been transferred, Miss Wade to the Christian Center at Camden, N. J., and Miss Goff to the Fellowship House at Omaha. Mildred Cummings, principal of the Chinese School at San Francisco, has been appointed missionary supervisor of the western territory. Goldie Bailey, former housemother for girls at Kodiak Baptist Orphanage, Alaska, has been transferred to the Cosmopolitan field of southern Illinois. Beatrice Underwood, formerly of Kodiak Orphanage, has been made associate to Bessie Culver in work with Indians at Stewart, Nevada. Blanche Parks, formerly of Berkeley, is appointed as headworker at Brooks House of Christian Service, Hammond, Ind. Jane M. Skiff of Seattle's Chinese Baptist Mission, has been transferred to Locke, California. H. Mary Sundell will act as General Missionary in Wyoming.

There have been many appointments, several of which are among the 1926 graduates of the Baptist Missionary Training School. Stella L. Stillwell has been appointed as kindergarten teacher at Bethel Neighborhood House, Kansas City; Mabel Merryfield as headworker at Judson Neighborhood House, New York; Anna Sparks as club and community worker at the First Italian Baptist Church, Philadelphia. Miss Sparks is a graduate of the Baptist Institute of Philadelphia. Elva Holton (a graduate of the B. M. T. S., 1926) has been appointed as club and community worker at the Bethel Neighborhood House, Kansas City. Another graduate of the B. M. T. S. of 1926, Helen Williamson, goes to South Chicago Neighborhood House as kindergarten teacher. Ruth

Hunter, B. M. T. S., 1926, will teach a beginner's room of older boys at San Francisco. Hetty Evans has been appointed as headworker in the Mexican Christian Center, Phoenix, Arizona. Dorothy L. Baker has been appointed as kindergartner at First Italian Church and Community House, Philadelphia. Leola Black has been appointed to the Mission School, Managua, Nicaragua, and Pauline Hughes has not had her field designated as yet. Both are 1926 graduates of the B. M. T. S. Julia Boda, who will work among the Hungarians and Roumanians

of Detroit, graduated from the Baptist Institute at Philadelphia. Ruth Makeham (B. M. T. S. '26) will be a missionary on the Cosmopolitan field at Youngstown. Ruby Baker (B. M. T. S. '26) will be with Mrs. Mattie Anderson at the Negro Christian Center in Cleveland. Lois Fraser has been appointed housemother of girls, and Lucile McCrary housemother of boys at Kodiak Baptist Orphanage, Alaska. Ellen Calder (Baptist Institute '26) is to do missionary work among the Italians at Lawrence, Mass. The following appointees are all graduates of B. M. T. S. 1926: Sarah Virginia Roach to the First Spanish Baptist Church, New York City. Georgia Crampton to be director of day nursery at the Judson Neighborhood House. Pearl Harris has been appointed to the Christian Center, Puerta de Tierra, P. R. Edna Howe will work among the Italians at Trenton Avenue Neighborhood House, Buffalo. Elfreda Bartholomew will be located at Trenton among the Italians. Maria Ramirez and Paulina Galarza, both graduates of the Missionary Training Department at Rio Piedras, Porto Rico, are to do missionary work—Miss Ramirez at Carolina, Porto Rico, and Miss Galarza at Caguas.

Who are the Missionaries in Your District?

For the benefit of individuals who wish to survey the work of the Woman's Home Mission Society in their districts, the work of the Woman's Home Mission Society will be outlined each month in some District. Use *From Ocean to Ocean* for the page references.

NEW ENGLAND DISTRICT

Christian Centers

West End Community House, Boston, Mass., page 78. Golden Anniversary Project; Davenport House of Christian Service, New Haven, Conn., page 83; Italian Christian Center, Providence, R. I., page 92.

Racial Groups

French—Mauchang, Mass., Bertha Nicolet, page 131; Italians—Bridgeport, Conn., Cynthia Moore, page 165; Lynn, Mass., Alice S. Craig, page 166; Scandinavians—Dorchester, Mass., Mathilda Brown, page 205; Syrians—Boston, Mass., Carrie Masteller, page 257.

Christian Americanization

Mrs. Florence Christopher Thomas, page 48.

These missionaries need your prayer and support. It is suggested that this may serve as the basis of a missionary

program. *Songs of Joy*, the Golden Anniversary Hymnal, will be found a ready supplement at \$1.65 a dozen.

News from Santurce

Great things are happening for the Kingdom in Santurce, Porto Rico. Lydia Huber writes the following encouraging letter:

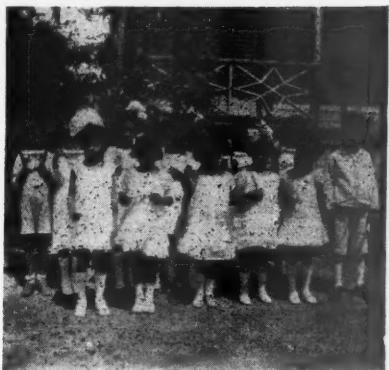
"The great event of this quarter was the day the church voted self-support. It was decided to assume this responsibility, much earlier than was expected, in order to stimulate other churches on the island, and at the same time to prove to the Board our earnestness and willingness to sacrifice and show our desire to help ourselves, with the hope, I must confess, of gaining our new building sooner. The Santurce church is now the third self-supporting Baptist church on the island. We have also raised \$1,000 in six months—the last payment on the parsonage fund. In two and a half years we have paid off a loan of \$3,500. This has been a great and victorious effort."

"On May 27th, 19 of our kindergartners received certificates passing them to the 1st grade of the public schools. Eight of these children have been with us four years. Some of the seeds of truth have taken deep root in these tender hearts. Our labor has not all been in vain."

"Mothers' Day was celebrated with all the honor due the mothers. Seventy-eight were present and many gave their testimony of thanks to the workers for all that is being done for the spiritual and material good of their children. Three mothers told of how the kindergarten was the means of uniting them with the church."



KINDERGARTEN CHILDREN ON THE STEPS OF THE MISSIONARY'S HOME IN SANTURCE, P. R.



THIRTEEN KINDERGARTEN CHILDREN WHO PASSED THE FIRST GRADE AT SANTURCE, PORTO RICO

"The young people had a special consecration service for all those who are actively engaged in teaching in our six branch Sunday School. Seven superintendents came forward and accepted the charge to teach faithfully the gospel message. It was a very impressive service.

"Each day is a glad, full day and I am very busy trying to keep up with my task and privilege of service. I ask your prayers always."

Guilds and Crusaders, Attention

Do you know that there are special songs in the Golden Anniversary Hymnal, *Songs of Joy*, included just for you? Two were written for the World Wide Guild, by members. Besides, *Follow the Gleam*, *The Highway* and *In Christ There Is no East or West* are included. And for the Crusaders, there are two outstanding hymns, *See the Children Coming* which is dedicated to them, and *Fairest Lord Jesus* which is the Crusader's Hymn. These books can be bought for 15c a copy or \$1.65 a dozen. Now when you are starting your part in the Golden Anniversary celebration by raising your money and having displayed at your meetings the tree which we hope will soon be covered with shining golden leaves, sing yourself happy that for fifty years there has been a special Home Mission group looking out for the girls and boys and women of America.

Eliza Willsie

Eliza Willsie, faithful missionary to the Chinese in Sacramento, died June 20, 1926, at Portland, Ore. Miss Willsie was appointed to the work in Sacramento in 1889, but before that had been in Chicago and San Francisco. The major part of 40 years of faithful spiritual work was done among the Chinese of Sacramento before Miss Willsie's retirement by the Woman's American Baptist Home Mission Society in 1920.

To send to Kodiak

To send to the Kodiak Baptist Orphanage, address parcels, boxes, etc., to Kodiak Baptist Orphanage, Kodiak, Alaska, or to the Reverend M. L. Rickman, Kodiak, Alaska. These are the only addresses which will make the welcome boxes and parcels arrive at their proper destination.

Gratitude for a Gift

The following letter was written to Mrs. Mary E. Bloomer, Treasurer of the Woman's Home Mission by Louise Carter of Santa Ana, El Salvador: "The news which your letter contained concerning the fund established with our Society by Mrs. Frank Skeel in memory of her husband, the interest of which is to be used to establish and maintain a clinic in Santa Ana, brought for me one of the happiest days of my missionary career. I think no one can ever realize the great growth of faith in my life since I have watched God working His purpose out in this medical work in Santa Ana. There never has been a really definite arrangement made for the payment of Nurse Rodriguez's salary. When the time has come there has always been money on hand and more than sufficient. We know that God has thus put His seal on her work and since this new gift has come from Mrs. Skeel we feel that the time has come when the work must grow and enlarge. Our people have raised here on the field something near \$500 in these two years and a half and are still

working. It is so much of a joy to work with Victoria (the nurse) in planning just what we are to do with our first bit of money. Part of the \$500 we expect to put into a lot for a small building to begin with. We are so grateful for all that has been done for us."

Imagine how much good the establishment of a clinic for medical treatment will do in this country.

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BETHEL HOUSE, Youngstown, Ohio, is making a good record with 179 attending its Daily Vacation Bible School. On Decision Day 10 accepted Christ.

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READERS OF MISSIONS will recall the article on *Personal Evangelism among the Mexicans* in the November, 1925, issue. Recent word comes that 10 more have been baptized into the Mexican Church at Katherine House, Indiana Harbor.

NOTE

Helping Hand is conducted by Mrs. L. J. P. Bishop; *Tidings* by Miss Miriam Davis; *Around the Conference Table* by Miss Ina E. Burton; *Department of Missionary Education* by Rev. William A. Hill; *Royal Ambassadors* by the Department of Missionary Education; *World Wide Guild* by Miss Alma J. Noble; *Children's World Crusade* by Miss Mary J. Noble. The address of the Misses Noble is 218 Lancaster Ave., Buffalo, N. Y.

THE FAR LANDS



American Poultry in Burma

Missionary B. C. Case of Pyinmana, Burma, who conducts a large Agricultural School there, writes: "At the Burma Poultry Show held in Rangoon recently one of our Barred Rock roosters took first prize and a white Leghorn hen second prize. Our Plymouth Rocks took three other second prizes in addition. We are getting all the orders we can fill for eggs and our poultry are yielding a good profit. In the last financial year we made a profit of 500 rupees on the poultry department. Our fowls have more than paid for the expense of getting them and bringing them out to Burma. Our Barred Plymouth Rocks were the first of their kind to be brought to Burma as far as I

can find out up to the present. From this original stock they are now to be found in many parts of Burma. It is quite a common sight to see them in Pyinmana town."

A Garden Spot in Burma

Dr. and Mrs. A. H. Henderson are returning this spring to their station at Taunggyi, in Burma. Since they first went to it, 18 years ago, it has become an important mission, a government center and a thriving town whose beauty Dr. Henderson praised in a January letter.

"The town is a beautiful place. It was laid out by one who loved trees and flowers, and the streets are lined w/ cherry and pine trees. Just now, Taung-

gyi is putting on one of the many dresses which she wears at different seasons of the year. It is the time of cherry blossoms; the year opens with these, and we look like Japan for about two weeks. The next change will be near the beginning of February, when the cherry trees, which lose their leaves early in November, all leaf out into a beautiful shiny green. A third change comes just at the beginning of the rains when, after the first showers, one goes out some morning to find thousands of pink amaryllis, about six inches high and an inch in diameter, which seem to have come up and bloomed over night. Really, if one is noticing, they can be observed coming up for about three days, but they often burst on newcomers as a complete surprise, decking the town in pink. A fourth costume is put on when the poinsettia blooms. There are hedges of it, bunches of it in gardens, cascades of it, pouring out from between green trees, or over the iron roofs of the houses by which it grows, so that the whole town flames with its beautiful rosy color. Add to all these carnations, exquisite lilies, roses and other flowers, rolling hills to climb, or mountain paths that wind for miles over the hills above the town, and don't you wish you were going to live there?"

From this center the missionaries try to reach some 200,000 people who live in the valleys on either side or on the rich plateau to the south. Rice is raised by the people of the valleys, and wheat, potatoes, onions and garlic by those of the plateau. Boys come from all over the Shan States to attend the town schools, and workers go out from the station to try to give medical and evangelistic care to this large number of people.

Saying It with Deeds

There are certain young men in South India who are trying in concrete ways to express their appreciation of good that has come to them. Three of them who have gone abroad to earn their living, recently sent gifts amounting to 60 rupees to help in the erection of a church building in their home village. One of them wrote, "I hope to kneel down and pray in the new church when I come to you during the summer holidays." The present structure is of mud and thatch.

The fine young men of the King Hostel in Madras constantly justify the erection of this home. Rev. W. L. Ferguson writes of some of their experiences. "We have had a very choice lot of young men in residence, who have shown much appreciation, and who have grown in

their personal life and religious experience. One of the graduates in medicine, just before he left us to go out into the practice, presented the Hostel with two tokens of his appreciation: one was a motto, neatly framed, "God Bless Our Home," and the other a fine picture of Sir Rabindranath Tagore, India's famous author and poet. These adorn the wall in the common room of the Hostel and are pleasant reminders of the value which this young professional man has placed upon it. A night school for poor boys has been carried on all the year by the King Hostel young men and a few of our Bishopville Family, "Old Boys," as they call themselves. Just over the compound wall to the east is a lane full of people. The boys especially were neglected and allowed to run the streets, to learn to gamble and smoke, and to begin to be tough. They were allowed to come in to

witness the sports first; then Miss Bent got them into a Sunday school class; then the Hostel men opened a night school; and others undertook to train the boys in athletics. This is a fine piece of work. It is not merely social service, but is definite Christian effort to win these boys for Christ. They are responding finely.

Checking the Ravages of Tuberculosis

The city of Tokyo conducts an annual anti-tuberculosis campaign, in an effort to reduce its death rate from that disease, which is among the highest in the world. In the spring of 1925 the municipal health authorities found their budget considerably reduced, and so were very much prepared to welcome an offer of aid from the Baptist Tabernacle and the Fukagawa Christian Center. Those institutions, through the generosity of Japanese



ANTI-TUBERCULOSIS POSTER AT THE TOKYO TABERNACLE IN JAPAN

givers interested in social service work, were in a position to prepare posters and offer free medical examinations at their dispensaries. The posters were made by a Japanese artist, and gave in graphic form comparative statistics of the death rate from Tuberculosis in Tokyo and in New York City, where anti-tuberculosis work has greatly lowered the death rate in recent years. The posters also carried instructions for the public to follow in preventing further spread of the disease, and informed all those who were suffering from the symptoms described that a free examination and directions for treatment might be had by application at the Misaki Kaikan (Baptist Tabernacle) Dispensary. The posters used in the slum section and poorer districts were identical except that patients were invited to the dispensary at the Fukagawa Christian Center, which was operated by the American Women's Hospitals in cooperation with our Baptist work.

Friends to all Castes

From a camp in a grove of palmyra palms, Rev. F. P. Manley wrote of recent experiences near Nellore, South India. "I try always to camp in a place accessible to all ranks. If I were among the outcastes, a large part of the community would be quite out of reach as they would not come to me and would feel me somehow contaminated when I approached them. So I am in the open. All alike can come to me and I can go where I like without prejudice. We held our first meeting with the Christians last night. The pastor of the local church entertained the group of visiting evangelists, including myself, at supper in his house. Three of us sat down on the floor and ate an excellent and delicious meal with our fingers. Then we attended an extremely orderly and well arranged service in the little meeting house.

"Our people are just now suffering great embarrassment, amounting almost to persecution, in connection with the festival which is being arranged in honor of the local goddess, Ethamookkalamma. This divinity is actually a demoness, represented by a stone in a little temple on the boundary of the village. She is not an object of love or reverence, but must be propitiated by occasional animal sacrifices lest she bring disease and death on the people and their cattle. For this sacrifice the people are being heavily taxed and great pressure is brought to bear on the Christians also in order to make them contribute. This they quite rightly refuse to do. We have come to support them and to appeal to

the authorities in the name of reason and justice. It is an excellent opportunity to preach the Lamb of God that taketh away the sin of the world, the One who did away once for all with the need of animal sacrifice. The people all hear us with courtesy and even with marked pleasure, for this sacrifice is little to their liking. The expense is a burden to all.

"We have a magazine called *Balamitra*, which means 'The Children's Friend.' It contains Bible stories and simple lessons for little folk. As I came out of my tent this morning there were several small boys near by who were very curious about everything in the white-man's outfit. I showed them a copy of the magazine and asked if they could read. One of them could. I gave him a little slip of paper on which a verse of Scripture

was printed and told him that if he would learn the verse by heart I would give him a copy of the magazine as a prize.

"This started a rushing business. Two or three boys would learn the same verse and demand copies of the story paper. I gave to all. In this way I have succeeded in getting about twenty children to memorize scripture portions and have placed in their hands little books which they value as having been earned. Not only they but their elders also will read and remember something of Christian truth. Not only this, but I have a dozen audiences at the tent to whom I could preach on great texts out of the mouths of their own children. Now comes a request from the local teacher that I bring my phonograph to the schoolhouse and entertain the children for a while.



Messages from Mexican Pastors

Four pastors, in charge of self-sustaining churches in Mexico, have a word for Baptists of the North.

Rev. Aldredo Cavazos, Mexico City: This year has been, in many respects, one of the hardest, and without doubt what has been accomplished falls short of what might have been done under other conditions. The economic situation has been for all very critical, and for this reason we have failed to reach our ideal. On the other hand, the legal question with its inherent restrictions, has not failed to affect us to some degree, although by paying proper respect to our laws, we have not had to lament any losses of special importance in this regard. Although we are affected by these restrictions, perhaps the situation may serve to awaken in all our native Christians a more profound interest in the work.

Rev. Ernesto Barocio, Monterrey: I believe our Government is determined to apply strictly the laws relating to religious matters, and even though some consideration is shown the Evangelicals because of the fact that they have always respected the laws and have not, as churches, mixed in political matters, we should not expect an exception to be made in our favor. Nor would this be favorable to our cause.

Rev. A. R. Cavazos, Nuevo Laredo: In my judgment, the work in general is in the line of progress. The politico-religious

problem will revive our interest in the propagation of the Gospel.

Rev. J. R. Castillo, Tampico: As to my impressions during the year, I may mention the following: (1) an increased emphasis on the part of the brethren as to their responsibility for self-support; (2) a marked interest in evangelism; (3) a gradual, slow but sure growth in spirituality; (4) large Christian experience in solving their own internal difficulties.

Hospital Work in Rochester, Minn.

BY REV. INGRAM BILL, HOSPITAL PASTOR

A letter has just come to my desk from a Baptist pastor in a distant city asking me to call upon a woman member of his church now in one of the Rochester hospitals. Another letter from an anxious woman in the South asking me to look up her sister who came to this city and report as to her welfare. Another letter from a mother in far western Canada asking me to meet her young son whom she was sending to the Clinic. Another letter from a Baptist pastor asking me to see a young man now in the hospital, who is not a professing Christian.

Yesterday a man from Kansas clasped my hand as he left the church and said to me, "My wife goes to the hospital this week. I hope you will call and see her." This morning a man from Nebraska sat in my study and told me he was leaving

town. His wife was here all alone. Would I see her in the hospital and especially on the day of the operation? A mother called me and requested me to see her daughter in the maternity ward of the hospital. Another nurse called me saying her patient was easier and desired me to come to the room and offer prayer. The Methodist hospital minister called me to say he had found in one of the rooms a Baptist man who was dying and wished to see me. The social service desk at the Clinic called me requesting me to see at once a Baptist man from Canada who had just arrived in a very low condition. These calls are typical and illustrate the fact that this hospital ministry is not only appreciated by the patients but is requested by them and their friends.

An element in the situation here deserves attention. Skill, executive ability, wealth and equipment cannot alone explain Rochester's phenomenal success as a world center of medicine and surgery. A very significant element in the situation is the Rochester spirit, humane, benevolent, friendly. It is felt in every department of the Clinic and is reflected throughout the community. Patients who come here from every section of the continent and the world are attracted by the lure of this spirit. The psychology of this situation is something to be counted upon. It gives a significance to the hospital ministry which is unprecedented, for this ministry becomes a part of the general situation. A very trivial item of service is multiplied many fold in its significance in the thinking of the patient, so the promise of Jesus is literally fulfilled. He that giveth a cup of cold water in the name of a disciple shall not be without his reward. The strategic advantage of this is apparent. In proportion to the time and money expended in this ministry there is no work more immediate, lasting and wide spread in its

influence, reaching at once every section of the continent.

A few days ago I entered one of the highest priced rooms of a great hospital, equipped to care for the opulent and fortunate as well as the lowly. The patient was delicately and richly dressed for the sick room. In the room sat a relative gowned with taste and distinction. They talked in the soft accents of culture and learning. But their faces bore the unmistakable marks of the aboriginal Americans. These were Baptist Indian women from Oklahoma, college graduates who learned again in this sequestered center the meaning of Christian friendship. The Rochester hospital ministry for the past year includes 1,247 calls by the Baptist minister, and 5,425 by the Baptist Hospital Guild.

Progress and Policy in Porto-Rico

Never in the history of the work has there been such progress. Never in the history of the work have there been such favorable indications for the future. Two more churches in Porto Rico have announced their intention to take over the full support of their pastors; one a country field with the suggestive name of Jerusalem, the other the very important church at Santurce. This last is worshiping in a small chapel built in 1908, capable of accommodating 200 with utmost crowding. They have an average of more than 450 in Sunday school. Of course they overflow to vacant lots and nearby buildings. With the addition of these two churches there will be a total of five receiving no aid towards the support of their pastors. This is one of the results of 26 years of missionary work on this island.

The total number of baptisms in Porto Rico was 637, an increase of 297 over the previous year, and considerably more than any previous year in the history of

the work. The average attendance in the Sunday schools was 8,150, an increase of 2,421. The total offerings were \$26,122, a gain of more than \$7,000 over the previous year.

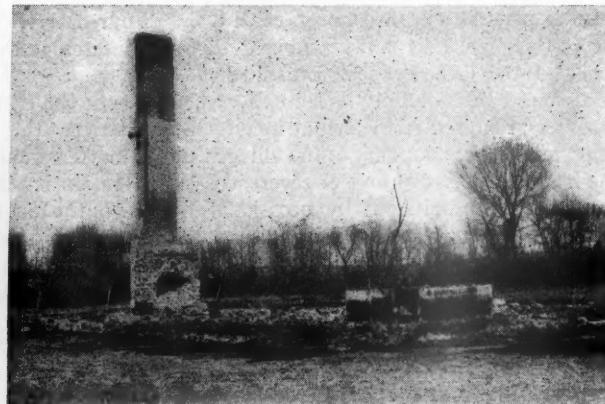
Back of all our work in Porto Rico has been earnest prayer for a revival during several years; constant thought and planning for such a revival, and hard work on the part of pastors and people. A notable aid in the reaping was the campaign of Mr. and Mrs. Fred J. Peters last year.

All our town buildings were erected years ago to meet the needs of that time. We ought to have at once at least \$300,000 simply to meet present needs for equipment.

Our policy has been from the beginning to develop a native ministry and a native church; a self-directing as well as a self-sustaining work. Results seem to be demonstrating the wisdom of that plan and of the manner of developing it. We have a group of workers of whom the whole denomination may well be proud. They are recognized all over the island for their consecration and efficiency. All of our splendid advance indicated above has been with a native ministry. We have for a number of years been gradually withdrawing our continental workers, until now we have almost reached the vanishing-point. Formerly we had four district workers, an educational man, and a general missionary. Now we have one district worker, one educational man, and the general missionary. There is one outstanding need in the complete development of a native church, self-directing and self-sustaining; that is a Baptist high school. We must train our people in the formative period if we would have solidity in the future. This great need is felt by all our best trained native men.—*Rev. George A. Riggs, General Missionary*



CHIVERS MEMORIAL CHURCH, LODGE GRASS, MONTANA, BEFORE THE FIRE AND AFTER



Around the Conference Table

Early Morning Prayer

During the last few months the call to prayer has been sent forth by Mrs. Orrin R. Judd, member of the Woman's Home Board. Beginning with the October issue of *Missions* Mrs. G. Howard Estey of the Woman's Foreign Board will seek to help bring the women of the denomination to a definite time for definite prayer for the denomination, including the missionaries on world fields. Space will be reserved each month for requests for prayer and for outstanding answers to prayer. You are invited to cooperate in making this a helpful part of this section.

Officers for the Year

While in Washington during the Northern Baptist Convention the Committee of Conference of the W. A. B. H. M. S. and the W. A. B. F. M. S. elected officers for 1926-1927. Mrs. Howard Wayne Smith, Administrative Vice-President of the Woman's Foreign Society, was elected chairman, and Miss Gertrude de Clercq, Associate Secretary of the Woman's Home Society, clerk. The other members of the Committee are Mrs. Curtis Lee Laws, Mrs. G. Howard Estey, Mrs. C. D. Eulette, Mrs. George W. Coleman, Mrs. M. J. Twomey, Mrs. Robert L. Jones, Mrs. Katherine S. Westfall, Miss Janet S. McKay, and Miss Ina E. Burton.

Items from the Joint Board Meeting

BY JANET S. MCKAY, CLERK

The National Boards of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society met in joint session on May 22d in the Madison Avenue Church, New York City. Mrs. Orrin R. Judd, chairman of the Committee of Conference, presided and Miss Janet McKay, clerk of the Committee of Conference, served as secretary.

The purpose of the session was to consider recommendations and suggestions of the joint committees of the two Boards and of the departments of work in which the two Boards cooperate. The subjects discussed were: the work of the Student Committee, which includes College Counselor work; the activities of the Civic Committee; promotional work of the denomination as related to activities of the women; the World Wide Guild, the

Children's World Crusade, and Missionary Education.

The Student Committee reported through its chairman, Mrs. Stephen Lesher, that definite plans are being worked out to have Christian homes opened to foreign students. The new College Counselor leaflet was presented and recommended highly to all volunteer workers among students in state and denominational schools.

Mrs. C. D. Eulette presented the four objectives of the Civic Committee:

1. To urge upon every Baptist woman a recognition of the duty she personally owes to her community, her commonwealth and her country.
2. To enlist every Baptist woman in a campaign for better government, municipal, state and federal.
3. To induce every Baptist woman to vote—to vote regularly, to vote intelligently, to vote rightly, to vote fearlessly, and finally, *to vote*.
4. To inspire every Baptist woman with the fact that her duty is unmistakable, her attitude toward civic questions is important, her influence is vital and far reaching, and her responsibility is not transferable.

Forward looking plans which will help Christian women to realize their civic responsibilities were suggested by those present. At a later time the Committee will make public some definite suggestions for the consideration of Baptist women as local and world-wide citizens.

Miss Ina E. Burton, for the Committee of Conference, presented some suggested promotional activities for the women of the denomination, such as the following:

That the women leaders in districts, states, associations and local churches continue to urge—

1. The acceptance of an annual missionary objective by every church.
2. One-twelfth payment of objective each month by the church.
3. Promotion of the Every Member Plan in all churches not now using it.
4. Attendance at all denominational meetings.
5. Holding of special women's conferences in every associational and state gathering.
6. The observance of an early morning hour for prayer.
7. Recognition of Christian Stewardship by every church member.

8. Appointment of a woman correspondent in every church whether there is a woman's society or not.

9. Appointment by church of a church missionary committee representative of all departments of work to which the task of missionary education and missionary finance are assigned.

10. Appointment by church of a woman as assistant church treasurer.

11. Appointment of a Club Manager for *Missions* in every church.

12. Securing of subscriptions to *Everyland*.

13. Use of church calendars for mission news items.

14. Holding by women's missionary societies of evening programs to which the men are invited.

It was also suggested that a special effort be made to take advantage of the interest which will be created this year by the study of small town and rural church problems. Help these churches to understand the denominational missionary work and show them that through cooperation their churches can be projected into all the world. A number of practical suggestions were made and can be secured by writing to the Administrative Vice-President of the District, or to Headquarters. It was announced that the September issue would contain suggestions for the use of the Quiz Book.

The Christmas offering was discussed and it was voted unanimously that the women accept the responsibility for the promotion of the denominational Christmas offering this year. The initiation of definite plans was left to each district board.

Miss Alma Noble and Miss Charlena Elliott reported the progress of the World Wide Guild, especially its splendid work in raising \$40,000 this year through the Birthday Fund. Miss Noble announced that "Just as several years ago, during the Golden Jubilee of the Woman's Foreign Society, the W. W. G. erected a beautiful building at Swatow, South China, this year, 1926-1927, they have responded to the call of the Woman's Home Society for the Golden Anniversary, and will contribute 40% of their quota of \$40,000 toward the Christian Center among Mexicans at Phoenix."

Miss Mary Noble spoke enthusiastically of future plans for the children in the Children's World Crusade organizations. They will also take an active part in the securing of the Golden Anniversary fund.

Future plans along Missionary Educational lines were presented by Miss May Huston, Associate Secretary in the De-

partment of Missionary Education. She told of programs in preparation for use with "The Second Century of Baptist Foreign Missions" and "Our Templed Hills," also of the great interest in the Reading Contest which has been manifested by the District organizations.

The following suggestions made by Miss Huston have been adopted:

1. That reading groups be urged to have some discussion of the chapters read.

2. That women who are able to read contest books during the summer be asked to report on these books in an early fall meeting, thus interesting others in them.

4. That a Missionary Book Review Meeting be held at which people are asked to tell which book in the Reading Contest they have liked best and why.

Officers' Conference in Washington

BY MR. ROBERT BARRIE, SECRETARY

The Luncheon of the Woman's State Officers' Conference held on Monday, May 24th, brought together 136 keenly interested women. State officers and department chairmen from 17 states, national officers and executive secretaries, with Baptist women leaders in the District of Columbia Mission Union, enjoyed a delightful hour of fellowship.

Through the courtesy of Mrs. O. E. Howe, vice-chairman of the Conference, the lunch was served at the Washington City Club. The fine menu was much enjoyed and the beautiful floral decorations contributed by the Washington women emphasized the welcome voiced by Mrs. Howe and Mrs. Hendrick of Washington. Mrs. Lemon of Wisconsin responded for the state officers, pledging for all an increased sense of responsibility in our work together.

Mrs. W. P. Topping of Illinois, chairman of the Conference, introduced the national officers and secretaries. Each responded cordially and words of greeting and sympathy were voted sent to Mrs. George W. Coleman, absent because of illness. A report as to the unique display of literature sent by Women's State Organizations showed that 11 states had responded.

The subject for the Conference, "The Year As We Make It," was taken up under three headings.

First, "Each month's special activity for Mission Work as developed by State Officers" was presented by Mrs. Topping and Mrs. Sylvester Schiele of Illinois and showed well planned, definite objectives in promoting woman's work.

Second, "What Feature of our work

this past year has proved most interesting and stimulating?" was conducted by Mrs. H. C. Hodgens of Pennsylvania, assisted by Mrs. J. S. Wilds and Mrs. Chalmers of Pennsylvania and Mrs. Savage of New Jersey. Many interesting and helpful items were reported, among them Volunteer Speakers' Bureau, Summer Conferences and Summer Assembly plans. We noted those of Iowa and New Jersey as having special value for Mission Study and World Wide Guild leaders.

Interest in the discussion was so great that the third topic was taken up at an adjourned meeting on Thursday morning, when the state presidents and state secretary-directors met for some neces-

sary business, and to consider "any question pertaining to missionary activities which comes under the supervision and guidance of state officers." The questionnaire was conducted by Mrs. N. J. Nelson of North Dakota. The discussion was interesting and helpful.

A committee consisting of Mrs. Farmer of New Jersey, Mrs. Atkinson of Kansas, and Mrs. Jacobs of Wyoming, reported on governing rules for the conference, which adjourned to meet Monday, preceding the Northern Baptist Convention of 1927. Mrs. Topping was re-elected chairman, term to expire 1928. Mrs. Robert Barrie of Missouri was reelected secretary-treasurer, term to expire 1927.

Department of Missionary Education

Report of Missionary Education

The process of getting churches to put on an adequate program of Missionary Education is always a slow one, but the Department rejoices in another year of service with many encouraging results. District and state secretaries seem to be more than ever determined to make next year "the best ever."

Realizing that the missionary education work of the Department must reach out in many directions and must operate through many agencies, it was seen from the beginning that the closest possible relations should be sustained with all the denominational organizations and other agencies. Special missionary education needs of special groups required special contacts and the Department therefore adopted the policy of counselling with agencies through committees, conferences and interviews. These contacts have been very helpful and the Department has had the most cordial support of these agencies, which have included: the Foreign and Home Mission Societies, the Publication Society, Ministers and Missionaries Benefit Board, State Convention and City Mission Secretaries, Board of Missionary Cooperation in its literature, stewardship, stereopticon and field activities sections, Baptist Young People's Union of America, United Society of Christian Endeavor, MISSIONS, and the Missionary Education Movement.

WORLD WIDE GUILD

The Guild, now in its eleventh year, has grown steadily and is a vital factor in the denominational life. Starting with

under 600 different missionary societies for Baptist girls and young women, it now numbers 5,000 chapters, with a membership of approximately 50,000, and the organization enrolled 430 new chapters during the year just closed. It has to date 84 foreign chapters in the Maritime Provinces, Mexico, Cuba, Porto Rico, Alaska, Philippine Islands, China, Japan, India, Burma, Assam, Czechoslovakia, France and Australia. Its tenth birthday parties, held in 21 States and in many cities and associations, were rallying occasions for educational programs and the development of denominational loyalties. An outstanding feature of the year's work has been the training and developing of leaders in state and local work. In the ranks of these young women are discovered writers of plays, pageants and programs, possessing good literary ability. The number of leaders coming out of their ranks into larger denominational service is constantly increasing.

CHILDREN'S WORLD CRUSADE

The Children's World Crusade, having as its object the missionary training of boys and girls under twelve years of age, now numbers 3,350 groups, with a total membership of approximately 52,000. In addition to the contribution in missionary emphasis which its groups are making within the Sunday school and young people's societies, it has had numerous rallies throughout the territory of the Convention in which its missionary education programs have been emphasized. Its educational objectives include training in stewardship and in missions

through reading and study courses and programs. The reports show that an increasing number of these groups of children are engaged each year in programs of missionary cultivation. Its organized missionary reading program is bringing unusual results in the education of these children.

In our care of these two organizations during the past six years the following results are worthy of note: (1) Strengthening of the educational work of these societies; (2) inculcation of the principles of Christian stewardship; (3) adoption of the policy and practice of giving to missions through the local church treasurer rather than through a separate society treasurer; (4) the adoption of the policy of giving to the whole denominational budget rather than to a section of it.

SUMMER CONFERENCES

The summer conferences and assemblies are the training schools of the denomination for religious and missionary education. For the missionary courses and their teachers the Department has been made responsible and during the 1925

The following tables show the extent of this service during the summer of 1925:

	No. of Classes	Average Attendance	Total Attendance
Miss'y Ed'n Movement	6	175	786
Interdenominational Schools of Missions..	12	2,126	3,320
World Wide Guild.....	8	514	648
Baptist Assemblies.....	89	2,157	9,822
	115	4,972	14,576

There were 659 life decisions, 569 of them in the Baptist assemblies and 83 in the W. W. G.

STUDY CLASSES, DIVIDED BY TOPICS

	Baptist Assemblies	Interdenominational Schools of Missions	Totals
Foreign.....	37	7	48
Home.....	28	6	37
Missionary Education.....	16	3	20
Stewardship.....	7	—	7
General Missions.....	1	2	3
	89	18	115

FIELD WORK OF THE DEPARTMENT

Among Women's Groups.—A force of 350 women is at work in the states, engaged in the general cultivation in the churches through their women's groups.

order named, thereby meriting honorable mention. During the year the two Women's Societies requested the Department to take full responsibility for the promotion of the National Missionary Reading Courses for all grades. The request carried with it the responsibility for a large corps of volunteer women, numbering approximately 300 altogether. We have sought to discharge this obligation to the best of our ability. The associate secretary was asked to assume the direction of this specific piece of work in connection with the field work being done through the women state secretaries of Missionary Education and in addition to the summer assembly promotion of missionary education. Separate report blanks were sent out and excellent reports have been received from the secretaries, who have entered into the new relationship with new enthusiasm. The following figures indicate the growth of the work.

	1924-25	1925-26
Number churches entering contest.....	1,113	2,023
Number individuals reading 5 books each.....	10,143	21,319
Total number of points secured in contest.....	2,501,153	3,324,786

The Women's Boards are continuing their practice of giving the five libraries as a prize. The District having the largest number of points is the East Central which reported 677,206, but on a per capita basis the prize of 50 new books has gone to the Northwestern District which attained 6.5 points per resident member. South Pacific followed with 4.5 and Rocky Mountain with 4.02, both deserving honorable mention.

W. W. G. and C. W. C.—In addition to the continuous service of the directing secretaries of the World Wide Guild and the Children's World Crusade, there are approximately 300 volunteer key women working among girls and young women and there are approximately 285 such women engaged in the cultivation of missionary interest among groups of boys and girls under 12 years of age, working through the Children's World Crusade agencies.

Royal Ambassadors.—Although only a few months old, there is already at work a force of 36 men, mostly pastors, selected for their interest in the missionary training of Baptist boys. They are also rendering a gratuitous service and are at work in all but 3 states at present. Total number of voluntary field workers, approximately 1,300. The Department takes care of their incidental, postage, stationery and limited travel expenses. This field work, widely distributed, is foundation for the stewardship and pro-



A GROUP OF SUMMER ASSEMBLY GRADUATES AT KALAMAZOO

conferences it supplied teachers for 115 mission study courses, which represents an increase of 7 courses over the preceding year. The summer conference promotion of missionary education is under the direction of Miss May Huston, the associate secretary of the Department. Since the Baptist summer assemblies are the chief training camps for local church leaders, and since we are not fostering separate missionary conferences, it is increasingly important that a larger attention be given to missionary instruction at these summer gatherings.

These women are rendering a praise worthy service and are selected for their special interest and ability. They act as key women in districts, states and associations and are under the general supervision of Miss May Huston, associate secretary.

Although Western New York reported the highest number of points of any state, the South Pacific District has again carried off the Loving Cup for the highest number of points per resident member. Northwestern and Columbia River attained the next highest records in the motion program of the denomination.

FIELD SECRETARY'S WORK

The activities of the Field Secretary, Rev. Floyd L. Carr, have included 30 missionary education conferences in 9 States; 30 state-wide missionary education training institutes carried on in 25 states, conducted by a faculty of 5, having as their object the training of teachers and leaders to establish mission study classes and programs of missionary education in their own churches; the presentation of missionary plans and materials at pastors' conferences; the visiting of 7 theological seminaries and the presentation of mission-education before the students. In addition to this schedule, Mr. Carr delivered 55 missionary Sunday addresses during the year, on most occasions presenting missionary education. Mr. Carr has also rendered invaluable service to the Department in the preparation of educational materials, specifically the Missionary Heroes, Courses for boys. A full year of special field work convinces us of the wisdom of this course and a large field program is under consideration for the coming year.

The Department enters upon the next year of its service with a strong reassurance that the methods and plans already operative are educationally sound and productive of results. We believe that major attention should be given to the enlargement of our field program for intensive local church cultivation, to the carrying out of an enlarged mission study class program and to the more active cultivation of the missionary training of our boys.

CONFERENCE AT WASHINGTON

The Missionary Education Conference at Washington was held in Aitchison Hall, Thursday afternoon, May 27, under the direction of Secretary William A. Hill. Dr. Frederick E. Taylor of Indianapolis and Dr. A. E. Harriman of New Rochelle, N. Y., spoke on the value of the church school of missions. Rev. Willard L. Pratt, of Boston, and Rev. W. J. Cusworth of Moorestown, N. J., presented the Royal Ambassador work. Mrs. Henry Elmore and Mrs. W. H. Farmer spoke on plans and methods.

The chief items in the educational program of the Royal Ambassadors are missionary knowledge, instruction in denominational loyalties, and Christian stewardship. The purpose of this new enterprise is not to form another organization, but to serve with adequate missionary instruction Baptist boys of whatever organization or name. The Field Secretary of the Department, Rev. Floyd L. Carr, has been giving special attention to this work in conferences and institutes.

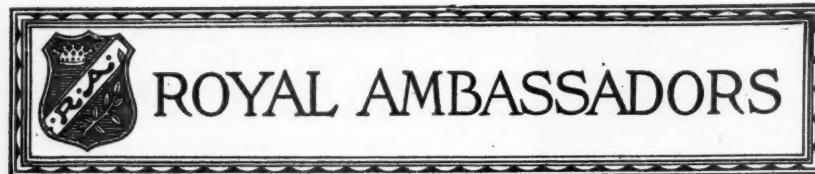
Royal Ambassadors' Outing

A Royal Ambassadors' week was held at Old Oak Farm, Somers, N. Y., for the boys in the Sunday schools of the Southern New York Baptist Association from Wednesday, June 30th, to Monday, July 5th, inclusive. This outing and conference was made possible through the generosity and initiation of Rev. Stanley Hazzard of the New York City Baptist Mission Society and was held under the auspices of the Board of Managers of the Baptist Fresh Air Home Society, Department of Religious Education of the New York City Baptist Mission Society, and the Department of Missionary Education of the Board of Education.

A well-printed program giving all information about leaders and daily program was distributed among the churches of this Association.

Rev. Floyd L. Carr acted as Head Counsellor. Leonard Allen, a senior in Colgate University, was Sport Master. Mr. Robert Russell, associate director of Religious Education for the New York and Metropolitan area, was in charge of the chapel services. Well-known New York laymen also assisted as camp leaders and the conference committee chairman was Charles C. Tillinghast, Head Master of the Horace Mann School, New York City.

What other States will follow suit next summer in the planning of Royal Ambassador outings for education and recreation?



Royal Ambassadors
FROM THE ANNUAL REPORT

A great deal of special study and effort was necessary in laying a foundation for what we hope will be a worth while piece of work for the missionary training of our boys. The best training they are now receiving, aside from the brief contact with the Sunday school, vacation schools and week-day schools of religion, they are receiving from the interdenominational and quasi-religious boys' organizations in whose programs and activities very little if any provision is made for their world outlook ideas, and no provision is made for their special acquaintance with the great missionary projects of their own denomination. If these boys are to be the laymen of tomorrow who are to support intelligently the programs of the missionary enterprise, they must be trained during these plastic years, and this is the training which the Royal Ambassador program aims to give.

One year ago this Board approved undertaking the long neglected missionary training of Baptist boys, and at once plans were inaugurated and literature provided for the promotion of this en-

terprise. There are to date over 100 enrolled chapters and many groups of boys not enrolled but making use of the missionary materials. Voluntary state secretaries, in most cases pastors, have been appointed after nomination by the state convention secretaries. Special missionary materials which include the Missionary Heroes Courses, No. 1 and No. 2, are meeting these needs and are also being called for by other groups of young people within the local church.



BOY CRUSADERS AT HUNTINGTON, W. VA. (SEE PAGE 504) THEY WILL SOON BE ROYAL AMBASSADORS

PREPARING SQUIRES TO BECOME KNIGHTS

The chief counsellors who are preparing Squires to become Knights will find the Quiz Book of great help in acquainting the Royal Ambassador boys with the various organizations affiliated with the Northern Baptist Convention. (See requirement number three). In connection with requirement number five (a missionary book to be read) the lists given in either the Reading Contest announcement for 1926-27 or the Model Missionary Libraries will be found helpful.

ROYAL AMBASSADORS GIVE BAPTIST TRAINING

The Royal Ambassador program provides training for our Baptist boys in the following eight particulars:

1. The origins of our Baptist Societies and Boards.
2. The function and relations of Baptist organizations.
3. Baptist belief and practice.
4. The story of our pioneers in Home

and Foreign Missions, fine biographies.

5. The work of our outstanding institutions.
6. Missionary hymnology.
7. Stewardship principles.
8. Denominational loyalty.

The nineteen pieces of literature (Leaders Packet) available to assist the candidate to prepare for his successive degrees are invaluable in this connection.

COSTS OF AMBASSADOR MATERIALS

Announcement (10 page folder)—Free.	
Manual (instruction for leaders)	\$0.35
Leaders' Packet (preparation for degrees)50
Royal Ambassador Pennant40
Arm Band (insignia for "Page")35
Pins for "Squire" and "Knight"40
Button Pin for "Ambassador"50
12 Hero Programs (for first year)	2.50
12 Hero Portraits with above set)	1.50
Ritual—to authorized leaders10
Charter—free on enrollment	6.60

Senior Chapters—*The Baptist Family in Foreign Missions, Our Tempted Hills*. Program, *The Magic Carpet* (25c), by Miss Margaret Applegarth.

Junior Chapters—*The Baptist Family in Foreign Missions, Baptist Missions in the Home Land*. Program, *The Family Tea Party* (20c), by Mrs. Anna C. Swain and Miss Sallie Coy.

2. *Mission Study Classes*. Let's set a goal of 25% increase in mission study classes this year. Since you would not use the Program books for a study class we suggest the following as not only suitable but the right type for discussion: (1) *On Earth Peace*, Margaret Burton; (2) *Moslem Women*, Zwemer; (3) *Young Islam on Trek* (Junior), Basil Mathews; (4) *Law Enforcement, Annual Report of Washington Conference*; (5) *The Second Century of Baptist Foreign Missions*, Lippard.

READING CONTEST

The new leaflets are ready and offer great variety. Read the conditions carefully. See Book Mark paragraph. Since we have no Junior Home Study Book, and since we require the reading of one Study Book in our Reading Contest, we are asking you to substitute *The Story of Missions* by Edwin White; or *On Earth Peace* by Miss Burton.

THEME CONTEST AND BOOK MARK

The Topic for this year's Theme is "What Baptist Missions have done for the Girlhood of the Orient." The Book mark is brand new, exquisite and dainty. It was designed by Miss Edith Holmes, our Secretary for Eastern Massachusetts. It will make a pretty gift for Reading Contest girls. Ten cents each.

GOLDEN ANNIVERSARY

Poster and Envelopes; New Play, "Choosing a Goal," by Mrs. Edith D. Stafford, Sacramento; Instructions to Leaders; Report of W. W. G. to Golden Anniversary; "Songs of Joy," new G. A. Hymnal containing a few Guild songs and others that are very choice. The Play is 5c, the "Songs of Joy" 15c.

Most Important: If your chapter has not received the above mentioned G. A. material send at once for it to Miss Miriam Davis, 276 Fifth Ave., N. Y. City. It is all free except the Play and Hymnal. Be sure to state how many envelopes you need for your chapters.

CHRISTIAN LIFE PROGRAM

The new manual for this year is ready with some new topics. The devotional, stewardship, community service, and missionary topics will make you better

WORLD WIDE GUILD



"Let timid sailors reef and tack
And hug the sheltering lea;
The ships that bring a whole world
back
Put bravely out to sea."

I know I have used those lines before, but I know, too, that we never needed the spirit of bold venture and courage which they suggest more than we do at this present moment. We are offering Guild girls a gloriously big program of study and activity this year, so let us put bravely out to see how well we can do it.

I promised in July MISSIONS to give you in this issue some statistics on our annual reports of last year, so first we will take a little look into the "pasture" and then a longer look into the "future."

THE PAST-URE

Four hundred and thirty new chapters were enrolled last year. Two hundred chapters qualified in the Reading Contest, one at Pottstown, Pa., for the ninth consecutive year. Nine out of ten Districts submitted Themes for the Contest. The Senior Award went to Miss Doris Poe, Indianapolis, Indiana, the Junior Award to Helen Holton, Sacramento, California. These two brought this honor to their respective states for the first time.

Forty thousand five hundred dollars was our Birthday Gift to the whole work of our denomination. This is \$500 over our quota. There was an increase in the number of mission study classes and program meetings which was very gratifying.

THE FUTURE

1. *Programs*. There has been unavoidable delay for both Senior and Junior Programs. Miss Applegarth's father has been very ill so that her Program for Senior Chapters is late for the first time in years. We found, after announcing *Lands of the Minaret* for the foreign Junior Book, that it was a book which could not be programized and the author of *Frontiersmen of the Faith* was ill and unable to finish the book. This necessitated quick changes and we decided to use *Our Baptist Family in Foreign Missions* for the Foreign Junior as well as Senior Chapters. Then Miss Sallie Coy most graciously accepted our proposal to build a Home Mission Program on leaflet material which would parallel the "Baptist Family." This meant a lot of extra work for she is a Guilder and a Steward of her endowments. Mr. Bowler has generously made the Junior Packet 50c which would have been the price of the study book. So this is final:

Christians, better Baptist Christians, the Junior room of our Sunday school and better Christian Baptist Guild girls. Who Will Go into it either through your Guild activities, your Sunday school classes, or your C. E. or B. Y. P. U. societies?

WE WANT GROWTH

In new organizations.

In the number of girls who will assume responsibility.

In the number of Guild girls who will help organize or help the leader of a Children's World Crusade in their own church.

In the number of subscribers to our official Guild magazine which is MISSIONS.

In study classes.

In conversions through the efforts of Guild girls personally or in Chapter meetings.

In gifts to our Golden Anniversary and whole denominational task.

Read *Stewardship in the Life of Youth* and you will respond to the above by saying, We Will Give.

*Faithfully yours,
Alice J. Notes*

Thank You for Our Picture

Here are a few excerpts from letters from Guild Chapters receiving one of the beautiful Reading Contest pictures, showing not only a sense of courtesy in acknowledging the picture but an appreciation of the subjects by the uses made of them. I can select only a few sentences from a few of the letters:

First Church, East Orange, N. J.—On behalf of our Guild I am writing to thank you for the lovely picture. We have had the other two framed and they hang in

very sincere "thank you" for our second picture "The Good Shepherd." We have already started on the new books for 1926-27. What could be more worth while than *Beside our Camp Fires? The Bishop's Shadow* is very sweet, quite different from the other fiction we have had. Just now I am enjoying *Shepard of Aintab*.

Mt. Pleasant Church, Newark, N. J.—Our second picture is very beautiful and I have just had it framed and know our girls will be proud of it when they see it hanging on the wall next Monday evening.

Delaware Avenue Church, Buffalo.—It is such a thrill to know that our Teen Age Guild has really achieved a new goal in Guild work and we thank you just loads for our picture. We shall have it framed for our Guild room in the new church. Until that time it will hang in one of the Sunday school rooms and be loved by all and teach us to be more Christlike.

Perry, Ohio.—We received our fifth year picture, "The Light of the World" by Holman Hunt, and we thank you very much for it. It surely is a beautiful thought that Jesus enters only when the door is opened to Him.

Calvary Church, Westerly, R. I.—We have received our sixth picture, "Ruth" and it is very beautiful. The girls all say it is the best they have seen of Ruth. We do appreciate these pictures and should like to say "thank you" to you personally.

Haddonfield, N. J.—Such beautiful prints are used for awards that our Committee feels well repaid for all the work required to come off victors. This is our fourth year and it is a real task to get more than thirty girls to read the required five books.

Highland Park Church, Los Angeles.—We thank you so much for our picture. It will be framed and hung in our Social Hall where we hold our Guild meetings. We hope to have a special dedication or unveiling service at one of our church services.

Orange, N. J.—Here is a tardy but

very sincere "thank you" for our second picture "The Good Shepherd." We have already started on the new books for 1926-27. What could be more worth while than *Beside our Camp Fires? The Bishop's Shadow* is very sweet, quite different from the other fiction we have had. Just now I am enjoying *Shepard of Aintab*.

New Britain, Conn.—The Junior Chapter of this church wishes me to send their thanks for the beautiful Head of Christ they received as a reward for the Reading Contest. One evening we had an unveiling exercise that delighted the girls beyond measure. They are very anxious to start in for the Reading Contest for this year in order to win the second picture. I am really proud of this chapter, they are so young and enthusiastic. They have a Junior choir that sings in the morning church service; they have given two plays, several missionary programs, and have had several parties besides the work meetings.

The Way They Do It in California

Highland Park W. W. G. of Los Angeles is growing by leaps and bounds this year, so the next report will probably be a better one. There are many plans in mind for the work and play of our chapter. We hold two meetings a month. The dinner-at-the-church meeting is business and program meeting. The White Cross meetings are held at the homes of the members. Just now we are making Christmas presents for our prayer partners. We are embroidering luncheon sets for them. Plans are under way for a program to be given at the Old Ladies Home here. Several of the old ladies belong to our church. We do not speak of it as the "Old Ladies Home" but as "Grandma's house," for we have adopted them as our "grandmothers." Here in the city each chapter has a chum chapter. Not long ago we entertained our chum chapter at dinner. Following the dinner Mr. L. W. Hattersley of Burma, spoke to us. The lecture was an open meeting and we had about a hundred present at the lecture. There were just forty at dinner.

Last month we held the initiation service, using the one printed in March MISSIONS. We have subscribed to MISSIONS as a chapter, in addition to the half dozen or more of us who take it regularly. The W. W. G. department is reported at every business meeting and we enjoy our own corner so much. Personally I like the letters from foreign Guilds better than any of the other foreign news. The suggestions are helpful too. Our Birth-



JUNIOR WORLD WIDE GUILD AT KEENE, NEW HAMPSHIRE

day Gift amounted to \$58. Dr. Joseph Clark of Africa had just spoken in our church when the money was turned in, so we asked to have it sent to his field. It gives more of a personal touch to know someone on the field.

Earlier in the year we sent \$10 to Dr. Grace Sugrave of Burma. She wrote such an interesting letter, and told us she had used it to help pay for a new baby scale. So we sent \$15 more. We sent a delegate to the House Party last year and hoped to send two this year. The social side is mostly taken up with showers. So many of our girls are getting married that it isn't at all unusual to have a shower served with the refreshments. Sometimes we have them on other nights than meeting nights.—Frances M. Andrews.

A Guild Motto

In reading over the W. W. G. page in MISSIONS, I notice that songs, mottoes and so forth of other W. W. G.'s are given. We think we have a very fine motto and would like to pass it on to other W. W. G.'s. It is the 8th verse of the 4th chapter of Philippians:

"Whatsoever things are true,
Whatsoever things are honest,
Whatsoever things are pure,
Whatsoever things are lovely,
Whatsoever things are of good report,
If there by any virtue, if there be
Any praise, think on these things."

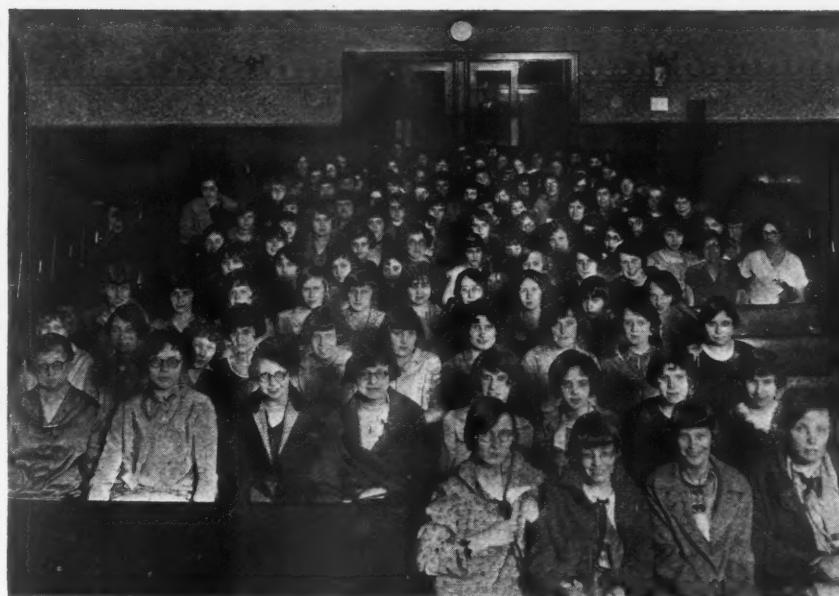
If we can only live up to it!—Waukesha, Wisconsin.

Miss Elliott Speaking

This letter will find you girls in many different places, enjoying the glories of summer. Wherever it finds you I am hoping that you are tuning in on the message God has for you in His world—the message from birds, fields, flowers and trees—in Tune with the Infinite. I like what Wadsworth has said in one of his poems:

God is not dumb,
That He should speak no more,
If thou hast wanderings in the
wilderness
And findst not Sinai,
'Tis thy soul is poor.

The month of May was spent with the Guild girls in Minnesota, and there, under the fine leadership of Mrs. Berry, the Guilds are doing remarkable things. The cities visited were St. Paul, Minneapolis, Little Falls, Brainerd, Duluth, Willmar, Pipestone, Worthington, Winnebago, Lake Crystal, Albert Lea, and Owatonna. It would take a long letter to tell you all the activities of these Guilds. planning better things for next year.



NIAGARA ASSOCIATION WORLD WIDE GUILD RALLY AT LOCKPORT, N. Y., MAY 15, 1926

Niagara Association Rally

I am writing to you from Boston and as I write there passes before my mind's eye all of the girls and Guilds I have seen in the last eight months—a great group of happy consecrated girls. You are the hope of the future. Cordially ever,

Charlena Elliott

Ocean Grove, New Jersey

This is the first report from the girls of Asbury Park Chapter and we feel quite proud of it. We have held monthly meetings during the past year, which closed with the May meeting. We sent two delegates to the Guild state convention at New Brunswick last November and paid all of their expenses. We collected clothes for the West Side Mission of our town and made a layette for the Child Welfare Association. One of our members presented each of about twenty members with a quarter and offered a prize to the girl who made hers grow to the largest amount. The girl who made hers grow largest made \$10. This scheme totaled us about \$50. We pledged and paid \$50 to the Birthday Fund and \$10 to our Church Repair Fund. At the joint meeting of the Woman's Missionary Society and the World Wide Guild we presented the play "The Planting of the Tree." Our last meeting for the season was held in the form of a progressive supper. We visited the homes of five of our members and held our business meeting at the last. This proved a very pleasant way to end our year's work. We are

Miss Winifred Naylor, the beloved Secretary of Niagara Association, reports her second Rally held in Lockport, N. Y., May 15th: Lockport gave us such a hearty welcome, and there were 180 present. They are not all in the picture as some had to leave before it was taken. The tables and decorations were charming and the girls made a glad noise with songs and yells. I use the word "noise" purposely because I kept thinking of that verse, "Make a joyful noise unto the Lord." Miss Hyatt from the Polish Mission, Buffalo, spoke to us very delightfully, and the beautiful effect of the candle-lighted room and the eager, upturned faces will be a lasting memory. In closing a prayer song written by the Wilson girls was sung, and then "Open Mine Eyes" was sung softly by the Sanborn girls and hummed by all the others. Niagara Association has one girl on the Honor Roll, which means that she has given her life to her Master and is to take training for special service.

From the Philippine Islands

A HAPPY REPORT OF GUILD WORK IN OUR ISLAND DOMAIN

Capiz, P. I., Feb. 1.

Dear Miss Noble: You will be interested to hear of the first Philippine W. W. G. rally. It was very simple, to be sure, but it was a rally, and I hope it is a beginning for bigger and better ones and an annual affair. The Western Visayan C. E. Convention met in Capiz this year and a number of the Worth While Girls from each of our three Philippine chapters were present.

The Capiz W. W. G. had arranged for a dinner during that time. The room was decorated in our colors, blue and white, and our banner and copies of the covenant were hanging in their places also. Each girl was given a blue and white paper badge to wear. A little place card, or favor, stood in front of each place. It was white with blue lettering—a three sided base with a little candle standing above. It looked quite "Guildsy" with those 55 Worth While Girls around the tables with the blue and white decorations. And it sounded even more worth while when their sweet voices blended in "Follow the Gleam," and our beautiful W. W. G. Covenant. The missionary counselors from each of the three W. W. G.'s gave very helpful little talks to the girls. I believe they went home feeling a little more enthusiasm for the Guild, especially the girls from churches that have not yet organized a W. W. G. I hope we may have a better rally next year and that more girls may attend, and some new chapters be organized. We are going to work very hard, and I am sure we shall succeed.

The girls were very happy to receive their second picture and have had both framed. A group of outside high school girls who have been coming to my room once a week for a class in home nursing were looking at some of my pictures. I showed them the lovely Guild pictures and, as they are interested in pictures and the story that goes with them, I promised to tell them the story of the Good Shepherd if they would come to my room on Sunday. They liked the story so much that they wanted to hear more stories, so they are coming to my room each Sunday afternoon to hear more about Jesus, our Good Shepherd. They have even selected a name for their class

and have promised to try to get other winning of many girls to the knowledge girls to come. And so our picture has proved to be not only a reward and incentive to our girls to "read more books, and know more, and love more, and give

Our girls are reading the books again more, which alone would be worth while this year. We ought to read *Anita*, enough to offer the prize, but it has also as it is a Philippine story. Love and helped a little to open the way for a new good wishes from the Capiz W. W. G. Bible class. I hope it may result in the and counselors.—Jennie Adams.



The Tree

SYMBOL OF THE WOMAN'S HOME MISSION JUBILEE

How tall it is; how great the spread
Of all its branches overhead.
How strong it looks, how firm it stands:
Tis not the work of human hands.
God made this tree, and says to you
I've left a lot for you to do
If you would make this stately tree
Majestic as it ought to be.
Look close! Just now the old tree grieves
Because it hasn't any leaves;
For without leaves it cannot do
The things it was intended to.
And you and I must not sit by
In idleness and hear the cry
Of that fine tree for leaves, which we
Can furnish very easily.
I'll give one leaf, or two, or more:
I'll get a dozen or a score.
I'll ask my friends to come and see
How leaves can beautify a tree.
Each leaf will bear some message dear
Across the country, far and near:
Establish schools and churches there:
Distribute Bibles everywhere.

And when the Tree is all leaved out
With one accord we all will shout
Hoorah for the Children's World Crusade,
We're always glad to give our aid.

Joseph Wilcox Noble.

This poem will become familiar to all of us as we save and earn our money for the Birthday gift to the Women's Home Missionary Society. Every boy and girl will learn it so that all may join in reciting it as the Golden Leaves are put on the Tree each month. This will be a novel way to increase interest.

It will be fun to compare notes on how the different Bands and Companies put the leaves on. Do write and tell about it so we may have an exchange. If there is one Band or Company anywhere which has not received the Tree poster, boxes and poem, send today to Miss Miriam Davis, 276 Fifth Ave., N. Y. City, giving her your name and address and the number of members in your group. She will send you free a poster, poem, instructions to leaders, and a gift box for each member. We have only four months in which to rake up and gather all the golden leaves available,



CRUSADER-SUNBEAM RALLY, WASHINGTON, D. C., APRIL 25, 1926

so do not delay. Tell the story "A House-Top Dream" at the first Crusader meeting.

A House-top Dream

(From a Bible Lesson for Boys and Girls)

BY MRS. E. C. CRONK

One day a tired missionary fell asleep. She slept, and as she slept she dreamed that a messenger came to her to tell her that Jesus was coming and that He wanted her to have all the children ready when He came. She called the children and carefully arranged them on benches. The little white children she seated first, close to the platform where Jesus would stand. Next were the little yellow and red and brown children and far back on the last seats the black children. As she looked, she wondered if the Master would like for the little black children to be so far away by themselves. She started to arrange them all over again. While they were standing, all mixed up, with each one trying to find the proper place, she heard footsteps. The Master was coming. The teacher sat down and covered her face with her hands in shame. She had failed in her task. The Master had trusted her to arrange the children and now he had come and found them all mixed up. Then the Master stood beside her and she looked up and saw that all the shades of color and difference in the children were gone. In the Master's presence all the children were alike.

Work Honored in West Lafayette, Indiana

What seems to be a just and reasonable plan and one by which the Crusader Company is guaranteed interested and informed officers, is that originated in West Lafayette, Indiana. This is the Banner Company in the state, having won the largest number of honor points and also the Reading Contest picture for the second time. The officers of the Company are given to the Crusaders who earn the most honor points during the year. This year the officers will be Helen Dexter, who earned 725 points, outstripping all others; vice-president, Marie Haley; secretary, Floyd Henderson; treasurer, Ruth Anderson; chairman membership committee, Frances Henderson. These officers are numbered in the picture in the order given above with this exception, Floyd Henderson is No. 2 and Marie Haley No. 3. There are 38 members in the Company, 20 of whom appear in the picture. Hearty congratulations, Company 1745. We are proud of you.



CRUSADERS, WEST LAFAYETTE, INDIANA. WINNERS OF HONOR POINT AND READING CONTEST PRIZES FOR THE STATE

From Miss Elliott

Dear Boys and Girls:

Happy hearts and happy faces,
Happy play in grassy places;
That was how in ancient ages,
Children grew to kings and sages.
And I am sure if I could be a fairy and look in on all the Crusaders this summer I would find happy hearts, happy faces and happy play. You all did so much and so well in the C. W. C. Trains last year, and you have done so many things for "Others" you all ought to have a happy summer. Most of all I want you to be real Christian Crusaders who speak truly, live purely, uphold the right, keep the faith, and resist wrong—a real soldier for our Master Hero, Jesus. We love to hear of the brave and strong, The Heroes who dared to do, But after all is said, They are long, long dead And the world is for me and you. There are foes to fight, There are wrongs to right And we can be heroes, too.

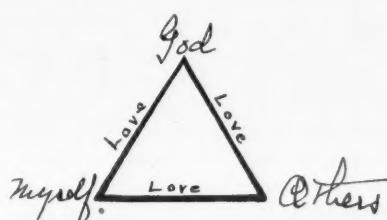
Lovingly,

Charlena Elliott

Special Memory Assignment—1926-27

Matt. 22: 35-40; Matt. 7: 12; Matt. 28: 19-20.

Dr. Charles W. Gilkey in *Jesus and Our Generation* suggests the thought for the Bible memory assignment. "Jesus' view of human life" may be symbolized by "a triangle the apex of which stands for God



and the other two points for ourselves and other people. His purpose and program is to link all three of these together in intimate and affectionate relationship—the tie binding all together being love." Our love to God and to others is shown by our loyalty to and support of our Baptist societies which are fulfilling His command.

Hymn—"In Christ There Is No East or West."

(Tune St. Peter, found in "Hymnal for American Youth" and "Songs of Joy", the Golden Anniversary Hymnal.)

In Christ there is no East or West,
In Him no South or North,
But one great fellowship of Love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

Join hands then, brothers of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth.

To Seven National Societies of the N.B.C.

The American Baptist Foreign Mission Society was founded in 1814 for the purpose of carrying the gospel to those far away lands of Asia and Africa which had never heard of Jesus. Adoniram Judson was the first American Baptist Foreign missionary, and labored in Burma. It now supports and directs missionaries and work in many foreign countries.

The American Baptist Publication Society was founded in 1824, first as a Tract Society, but soon enlarged its purpose until now it prints thousands of Bibles and books every year, prepares

and in its big printing house prints all our Baptist Sunday school quarterlies and Sunday school papers.

The American Baptist Home Mission Society was founded in 1832 to send missionaries, preachers, colporters, chapel cars and all kinds of Christian workers to the people of our own country who live so far from any church that they have had no religious service for years. Work among the Indians, Negroes and new Americans is also carried on by this Society.

The Woman's American Baptist Foreign Mission Society was founded in 1871. The women and children in the non-Christian lands could be reached only by women and so the women and girls and children in this land take them as their special charge and support teachers, doctors, and nurses, and have established orphanages, in the lands where the men missionaries have also gone.

The Woman's American Baptist Home Mission Society was founded in 1877. It was started to help especially the women and children in our home land; and besides that; it now supports many Christian Centers and the Missionary Training School, which trains young women for both home and foreign mission service.

The Board of Education was founded in 1909 to create new interest in Baptist Schools and Colleges and to encourage and help Baptist boys and girls to higher education. It helps with money both the school and the students. In 1919 it took charge also of missionary education in the churches, which includes the C. W. C. and the W. W. G.

The Ministers, and Missionaries, Benefit Board was founded in 1911 to help Baptist ministers and missionaries who were unable longer to serve because of illness or old age. It helps also the widows and dependent orphans of these honored workers.

New Herald Pins

The Heralds are to have a pin which will please many of them even more than the ones we have had from the beginning. The new one has the name appearing more conspicuously, is larger and shows the figure of the Herald standing erect. We are very happy to say that they are ready now and are the same price as the others, one cent each.

Live Wires, Company 777

The Boy Crusaders of Baptist Temple, Huntington, West Va., have set a pretty swift pace for the other Companies of the State. They were organized last January and won 1,390 Honor

**Little Maid OHana San
Lives in far away Japan.
On her back is Baby Brother
Who is sometimes quite a bother.**



MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Ave., New York.

Write Name, Address and Age Here:

(Pictures must reach us by September 20)

Illustration by Bertha Forbes Bennett

Points before April 15th. By June 1st L. A. Wolfard, 1512 Norway Ave., Huntington. (See page 498).

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.

June Prize Winners

Herman Katt, age 10, of Brooklyn, N. Y., wins first group prize for the June picture, and Virgil Hook, age 11, of Fort Collins, Colo., is the prize winner in the second group. On the Honorable Mention List are: Marion Griffin, Loup City, Neb.; Violet Dingnan, Wayne, Mich.; Carol Fowle, San Pedro, Cal.; and Evelyn Freda, Cleveland, Ohio.



"I have read with much interest the report of the Northern Baptist Convention in the July number of MISSIONS. I sincerely congratulate you upon so fine and wonderful account of our remarkable Convention. In fact you gave more than a report, you gave an interpretation."

W. H. Main, Philadelphia, Pa.



Some New Books

Chinese Culture and Christianity, by James Livingstone Stewart of West China University, is a book that gives insight into the Chinese character and life. During a quarter century in China he has studied sympathetically her thought systems and the religious convictions which form the bases of her social and national life. He describes the primitive religions and psychology, the ancestor worship, philosophical presuppositions, physics, physiology and fung-shui, Taoist traditions, deities and demons, Confucian sources, sage, doctrines and development, Buddhism in India and China, Islam in China, coming down to the recent culture contacts which have brought Christianity into the arena. This is the fine work of the classroom put into readable form for the many. The studies are of positive and unusual value, and just now are of special interest, when the Chinese psychology is so baffling. If we want knowledge of the real Chinese, here it is. (Revell; \$2.50.)

The Missionary Idea in Life and Religion, by J. F. McFadyen, D. D., is an alert discussion of the place of missions in the Christian religion. It traces the growth of the missionary idea in the early Christian Church, from apostolic days, with emphasis on the missionary message of the Gospels; and brings the discussion to the motives behind missionary enterprises of the past century to the present time. It is fresh in interpretation, keen in analysis of the problem facing the church, concise and clear-cut in its message to individual Christians who would see the transforming power of Christianity established throughout the world. Dr. McFadyen was himself a missionary for twenty years before assuming the Chair of New Testament Literature and Criticism at Queen's Theological College, Kingston. This volume, like his others, combines rich experience with many years of study. (Scribner's; \$1.50.)

Empty Churches, by Charles Josiah Galpin, is a little volume packed with interest. All the little book sets out to do, says the author, is "to take everybody to the rural communities with wide-open eyes, to see the empty churches, the children without God, the farm tenants

without religion, the parsons on the run for the city, and the beginnings of a new type of rural church." Charmingly told, a recital to make one think seriously, and to arouse a sleeping church to action. A layman has given the ministers something to think about, and he is an expert in his subject. As to pith, preachers might well learn something from him, to say nothing of how to deal with facts. (The Century Co.; \$1.)

The Unknown Bible, the Sources and Selection of the Scripture Canon, by Prof. Henry Moehlman of Rochester Theological Seminary, gives evidence of the scholarship of the author, and packs into comparatively small compass all needful information regarding the Scripture Canon and its derivation. The chapters on the Roman Catholic and the Protestant attitudes toward the Bible are among the more interesting. The closing chapter on the Real Bible will perhaps occasion most discussion. The author's point of view is stated as follows: "What then is the Bible? It is a monument to religious experience. As it has been well put, 'the Bible is a record of struggle toward God, is the history of the development of religious personality.' The outstanding value of the Bible is its rich deposit of religious experience. Jesus himself is His greatest credential. Paul is of greater significance than his views. The who counts for more than the what." He does not believe in the literal, allegorical or dogmatic methods, but in the historical, and frankly states his reasons. As a source book on the Canon and its selection this will be found of value. The author believes that when interpreted aright the Bible is the one Book that meets the spiritual needs of man seeking after God. This may be described as an informing rather than inspiring volume. (George H. Doran & Co.; \$2.)

Through an Indian Counting Glass, by Elizabeth Wilson, is as dainty a little volume as one would care to see, and the contents are as pleasing as the setting. This is the story of the launching of a school in which young women of India are trained as hand-loom weaving teachers, also of something of their life. Miss Wilson has the gift of vivid narrative, and her descriptions of the birth of a new industry for women under the auspices of the Y. W. C. A. make Serampore live

for us—the Serampore of Carey, dear to all missionary devotees. We catch new glimpses of India and Indian womanhood in these pages, and realize the good work that is being done with a view to tomorrow. The Woman's Press, 600 Lexington Avenue, is to be congratulated on such charming books as this. The Weaving School has become an institution.

Stewardship in the Life of Youth, by Robert Donald Williamson and Helen Kingsbury Wallace, is a book which should be in the hands of every young person in the church. Older members would do well also to read and apply to their own living the principles of Christian stewardship here suggested. The authors, who are Field Specialists for the Stewardship Committee of the Northern Baptist Convention, write from personal knowledge of the need of such a presentation. It might be used extensively as a textbook among young people's organizations, and should result in a reconsecration of the lives of our young people to the service of the Kingdom. (Revell; \$1.00.)

In the Palace of Amulia, by Florence W. Pickard, is a romance of unusual charm in a setting of antiquity. The dramatic days of King Nebuchadnezzar of Babylon are vividly portrayed. The central figure is Daniel, prophet of the Hebrew people, and although somewhat overdrawn at times in characterization, his steadfastness of purpose and faith in Jehovah and His leading of the Israelites during their captivity stand forth as a challenge to the present generation. And around the Old Testament truths is entwined a story of love and faith that should delight young people especially, and increase their interest in Bible narratives. (Doran; \$2.00.)

What boy or girl would not be delighted to have a copy of *Children of the Mountain and Plain*, by Uncle Robert, and to take with the author an imaginary trip to far-off lands, with their strange customs and costumes? The volume is one of a series by the same author, entitled "*Peeps for Little People*"—little pictures of life in foreign countries. (A. & C. Black, Ltd., London; Doran, New York.)

Books Received

Early Baptist Missionaries and Pioneers, Vol. II, by W. S. Stewart (Judson Press; \$1.50).

The God of the Lucky, by Rev. S. W. Purvis (National Publishing Co.; \$1.25).

The Unfathomable Christ, by Frederick F. Shannon (Revell; \$1.50).

The Democratic Way of Life, by T. V. Smith (University of Chicago Press; \$1.75).

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

New Nuggets from Our Contributors

MORE METHODS FROM MUSKEGON

One of our most valued contributors, Mrs. Jessie F. Cross, sends the following bright suggestions from that up-and-coming missions' circle where they never follow the same path often enough to form a rut:

A Wish Program.—Invitations were cut diamond shape, out of bright yellow paper. On one side a large wish-bone was sketched and the words, "Women's Wishes," inscribed. On the other were invitation, date and place. The program contained the following topics, attractively presented:

Devotional, Our Father's Wish.

Our Denomination's Wish.

Past Wishes and Future Responsibilities.

Our Neighbor's Wish (Christian Americanization).

Our Wish.

The last topic was presented by a former president of the circle who tried to show our responsibility to our own society. At the close she passed out little service slips asking each woman to check the line of endeavor she was willing to engage in. The slips said: "I wish to serve as president (list of circle officials), or on these committees (list of all committees in the organization, concluding with the term 'hostess').". As this was the last meeting before the annual one, the signed slips proved very useful in choosing the new officers and committee women.

The wish program was suggested by an account of a Wish Dinner given in Washington, and might be used effectively for a missionary dinner or party for which the members had long been saving "wish-bones" to be gilded and used with the place cards. The toasts might be:

Solomon's Wish (Wisdom).

Knowledge (from our reading contest).

Current Events (from Question Box in MISSIONS.)

A Big Heart (developed through White Cross Work).

Neighborliness (in Christian Americanization work).

The Success of the Future (to be attained through our W. W. G.).

The Last Meeting of the Society Year.—We used the old idea of the closing day of

school, but termed it, "Graduation Day at the Baptist Women's College." Admission tickets were issued and programs handed out to all who attended. These latter were homemade folders from nice paper, tied with yellow ribbon, the diplomas being similarly adorned. On the outside cover of the program was inscribed, "B.W.C. . . . 1926." Inside, on separate pages, were the class motto, "A prayer a day for missions pray;" the class song, "The Whole Wide World for Jesus;" cut of the church, and the program, which read:

Physiology Quiz, Prof. Jennie B.; History Test, Prof. Della W.; Recital by Conservatory of Music; Higher Mathematics, Prof. Nova G.; Geographical Review, Prof. Myrtle D.; Presentation of Diplomas, Dean Mattie M.

A list of the graduates ended the unique program. The diplomas were written by our best penman and were very clever. The pastor's wife and the president of the society had carefully written out all the questions and answers so that most helpful information was presented. To carry out the illusion, the "graduates" all wore dark skirts and middy blouses.

(Readers wishing further information regarding the above plans might send stamped and addressed envelopes to Mrs. Cross, at Muskegon, Mich.)

Shining Up the Annual Meeting.—The Hyde Park Church, Chicago, has a circle of ingenious women who endeavored to enliven the statistical reports at their annual meeting by visualization and dramatization. Instead of the usual deadly-dull recital of facts, the chairman of the finance committee read a parody on "The House That Jack Built," displaying for each paragraph a large illustrative card on which she had sketched her picture or composed it from cut-outs from magazines neatly pasted in unique arrangements. This was the way it went: This is the BUDGET that we built. (Amount of society budget in large figures.)

These are the ASSETS put down in the BUDGET that we built. (Beautiful cut-out picture of smiling woman at left; "Cheerful subscriptions from all women of the church" inscribed at right.)

These are the BILLS that ate up the ASSETS put down in the BUDGET that we

built. (Lettering and cut-outs to represent the analysis of the local budget—Missions, Kindergarten, Flowers, Kitchen Furnishings, etc.)

These are the DUNS that chased the funds to pay the BILLS, etc. (Little dogs wildly chasing dollar signs.)

These are the DAYS which worried us some, so we sent the DUNS, etc. (Inscription, "April 15 to April 30," previous to annual meeting.)

These are the CHECKS which, if mailed in the morn, might have saved our worries in sending the DUNS, etc. (Many envelopes against a rising sun.)

These are the MAIDENS, not quite forlorn, who looked for the CHECKS, etc. (Colored cut-outs to represent finance committee gazing at one of the little dogs.)

This is the TREASURER, cheerful but worn, who worked with the MAIDENS, etc. (Full-length cut-out of treasurer lying supine.)

This is the HOPE for the budget unborn, to help the TREASURER, etc. (1926-27. "Say It With Pledges.")

After an unorthodox but most delightful fashion, the business meeting ended with an attractive missionary play given by the W. W. G. girls. Needless to say people did not have to be importuned to come.

NINGPO CANDLES

Do you want some ready-to-use material for a worthful program that is "different"? Then expend 15 cents for the gay yellow booklet of the above name. Miss Viola C. Hill, principal of the Sarah Bachelor Memorial School, Ningpo, East China, has collected the pictures and written the stories of more than a dozen of the girl students in that school, revealing the intimate human things we most want to know—what they looked like, what sort of homes they came from, how they laughed, played and studied, what they did when they left school, etc. This charming material may be used for a Campfire Meeting (with story tellers seated around an imitation bonfire); for the Story-Tellers' Hour; for a series of impersonations, or, under its very own title, for a picturesque program in which each participant lights a yellow candle as she finishes her recital of the service investment of one of the young lives, the meeting closing with a chorus sung in and of the glow. Send to your nearest literature department.

The Devotional Service

How often it is perfunctory and "custom-made" when it should be the soul of the meeting: a beaten track instead of a

fresh, invigorating path to the world fields by way of the Throne. Among the many good things that have come in response to the September lure are some welcome suggestions for devotionals. Many circles put the service at the close of the program (which must not be too long lest it crowd the climax), in order that there may be intelligent praying to definite ends—aspiration after inspiration. Several short prayers are far better than one long petition. Mrs. James Robertson of Downey, Calif., says: "We have a good attendance at our circle and the women always bring their Bible verse—different each time—sometimes containing a certain keyword, at other times beginning with a certain letter, and again, being found in a certain book. They have never grown tired of this, and it serves as a preparation for the meeting." What an excellent way to give everybody a part on the program, hence accentuate personally their responsibility as well as their interest.

The most elaborate devotional services mentioned are those in the new Year Book of the Missionary Society of the First Baptist Church of Santa Ana, Calif., which would seem really to be fine study of *Prayer and Missions*. In fact, the permanent theme is, "The School of Prayer," under which the devotionals of each month are outlined. The outlines are as follows, and may be taken as a basis for briefer devotional services or used as a series of lessons on the study book, following the study with choice special music and one address, as in the case of the Santa Ana society. The pages all refer to the textbook, *Prayer and Missions*.

1. Missionary Bible Alphabet—A and B. Topic, Stopping to Pray (pp. 200-205). Answered Prayer. Meditation: There is no limit to what God will do for those who believe. Lord, teach me to pray. Short prayers for our missionary activities.
2. Alphabet—C and D. Topic, Prayer the Beginning of Missions (pp. 75-80, 83-87). A Prayer-filled Life: Immanuel Wickern (pp. 107-116). Meditation: I now draw nigh to God and He draws nigh to me. Sentence prayers of thanksgiving.
3. Alphabet—E, F, G. Topic, To Whom Do We Pray, or How Prayer Originated (pp. 44, 45). With Christ in the School of Prayer (ch. 2). Promises of answers to prayer, by members of the society. A Prayer-filled Life: Pastor Grossner (pp. 116-118). Meditation: Freely ye have received, freely give. Prayers for Miss Naomi Fletcher (the speaker of the afternoon) and her work.
4. Alphabet—H and I. Topic, What Is Prayer? Prayer is the soul's sincere desire, uttered or unexpressed. Symposium: Filial Intercourse (pp. 55-67). A Prayer-filled Life: George Muller (pp. 118-127). With Christ in the School of Prayer (p. 25). Meditation: Christ now dwells in my heart by faith. Prayer for our Home Mission Fields.
5. Alphabet—J and K. Topic, How to Pray (pp. 187-195). With Christ, etc. (pp. 12 and 21). Answered Prayers: The Bernardo Homes (pp. 127-131). Meditation: By faith I now yield myself to the living God. Prayer for missionaries at Ellis Island (linked with ensuing program theme).
6. Alphabet—L and M. Topic, Prayer and Foreign Missions (pp. 86-101). Answered Prayers. Meditation: My grace is sufficient for thee, for my strength is made perfect in weakness. Sentence prayers for Czechoslovakia.
7. Alphabet—N and O. Topic, Christ's Prayers (pp. 22-26). Answered Prayers. Meditation: Not by might, nor by power, but by my Spirit, saith Jehovah of hosts. Prayer for missionaries in Africa.
8. Alphabet—P and Q. Topic: Christ's Teaching about Prayer (pp. 53-55). With Christ, etc., third and fourth lessons. Answered Prayers—Personal experiences of leader. Meditation: Thou art in me and I in thee. Prayers for Burma.
9. Alphabet—R, S and T. Topic: Prayers Answered by Christ while on Earth (p. 60).

- Answered Prayer: Pen Sketch of Philippine Islands.
Meditation: The Love of Christ, which passeth knowledge.
Prayer for missionaries in the Philippine Islands.
10. Alphabet—U, V and W. Topic: New Testament Prayers and Answers. (pp. 27-40). Answered Prayer. Meditation: Underneath me are the Everlasting Arms—now. Prayer for Missionaries in Central America.
 11. Alphabet—X, Y and Z. Topic: Old Testament Prayers and Answers. (pp. 15-22). Answered Prayers—Personal Experiences. Meditation: God now dwells in me. He wills and does His good pleasure in me now. Prayers for the new officers.

It is noteworthy that the prayer, in each case, is upon the theme to be taken up in the ensuing program. Can such a series of studies fail to develop more praying and pray-ers than the society possessed before?

Climbing the Ladder

Mrs. C. F. Smalley, of Irwin, Pa., suggests that women's societies adopt a plan successfully used in some Sunday schools, as follows: Place in your missionary assembly room, a ladder of ten or more rungs, and inscribe the name of a missionary book to be read (in our contest or otherwise) on each rung. As a book is read, the name of the reader is inscribed on a tag and attached to the corresponding rung. The one climbing the ladder first is, of course, the one reading all the books first. If a prize is announced, give a standard missionary book. This will stimulate missionary reading beyond expectation.

N. B.—In the next issue, the Forum Conductor will give skeletons of a number of home-made dramatic sketches which can easily be clothed and vitalized by the plainest of folk.

How to Use the Missionary Quiz Book

I. IN DISCUSSION GROUPS

Choose topics which will bring out the work of the denomination; for example:

1. Fields and types of work supported by the two Foreign Mission Societies.
2. Fields and types of work supported by the two Home Mission Societies and the Baptist Publication Society.
3. The work of the denomination along various lines; for instance: problems and special interests of State Conventions (especially emphasizing the state in which the group is meeting).
4. Various activities of the Board of Missionary Cooperation.

5. Service rendered the denomination by the Department of Missionary Education.

6. The work of the Ministers' and Missionaries' Benefit Board.

7. Other activities connected with the Baptist Convention.

8. Why we work as a denomination and not as individual churches working direct with the fields.

II. WITH STUDY BOOKS

1. For example: information found on State Conventions, the Home Mission Societies and the Baptist Publication Society will throw great light upon the solving of the

problems of the rural churches. This material could be used with "Our Tempted Hills."

2. Information found under the Foreign Mission Societies will be very helpful used with the two Foreign Mission study books, *The Second Century of Baptist Foreign Missions* and *The Baptist Family in Foreign Mission Fields*. While Baptists have no direct work among the Moslems, material found connected with our foreign mission work in India could be used with the books on the work among Moslems.

3. The material found in the Quiz Book could be used to great advantage with the programs presented by the Women's Missionary Societies.

III. FOR DRAMATIC PRESENTATION

Select some special material which can be dramatized. Various presentations could be made at different times with material found in the Quiz Book.

IV. IN PRAYER SERVICES

1. Something like the following might be used at a series of four services.

Pray
Praise
Pledge
Pay

WHY?

In the first of these meetings items could be selected for which the church could *Pray* in a very definite way.

The *Praise* service items selected should bring out an opportunity for thanksgiving. This could be a testimony and song service mainly.

In the *Pledge* service the responsibility of the church could be brought before the membership by selecting items which especially emphasize the need on the field. If the church has not pledged before, this would be a splendid opportunity to present the need for the church having a definite quota for the year.

Under *Pay* special emphasis could be laid upon the one-twelfth payment each month being forwarded to the state office. Items could be selected which would help the membership to realize that the work must be carried on every day and not spasmodically.

2. Still another method to be used in prayer services might be the quiz method. Have it announced in advance that the questions on a certain section will be studied at the prayer meeting or missionary meeting of a certain date. Then when the time comes have each one present draw a question to answer. Of course the questions have been prepared beforehand. This method will promote study of the questions and answers before the meeting, to avoid the appearance of ignorance. If there is any obscure point it may be discussed and cleared up. Sometimes free discussion is profitable.

V. IN AN INTELLIGENCE TEST

Select own items or questions. For example, something like the following might be used:

Name the fields of the Foreign Mission Societies. Name the kind of work being carried on through the two Foreign Mission Societies.

Name the states in which Home Mission work is being done.

Name the kind of work done in the various states.

Have members place a picture of their own church on a world map, marking the stations where Home and Foreign Mission work is being carried on by the denomination.

Name the organizations through which local churches are doing denominational missionary work.

Many other questions might be chosen. Surely every one desires to have an intelligent knowledge of all national Baptist activities, of their state and city work, and of home and foreign mission fields.

VI. IN SOCIAL GATHERINGS

1. In a social missionary meeting the question might be given in the form of a spelling-match, having two leaders and choosing sides. Or there might be two teams each having its leader. The one standing longest may be given a prize, or, if a team, the winning team might be given a dinner or some kind of an ovation. This method would also promote study of the Quiz Book beforehand.

2. In a social gathering the question might be studied in the form of play school. Have a bright, quick, witty member for teacher who will conduct classes. Questions on statistics might be made into a mathematics lesson, on locality or mission fields, etc., into a geography lesson. There might also be lessons in reading and in history, and perhaps in civics and parliamentary law. This method would require much preparation and thought, however, to have it go successfully.

3. Paper slips, or better still, cards having a question and answer written on each, may be bisected. After the pieces have been thoroughly mixed each one present may draw two pieces. Fitting the pieces together properly will promote sociability and cause amusement. When the sorting and fitting together are finished the questions and answers may be read and discussed.

4. Three or four-minute talks might be given by several based on the questions and answers of a certain department, each talk being given a topic. This would give the information in narrative form.

5. A blackboard quiz may be employed. Have a certain number of the questions put on the blackboard, and as those present read the questions let the first one to find the answer indicate it, then pass on to the next question. Those present might be divided into two groups if wished.

6. The shorter questions and answers might be made into a game similar to Authors or Bible Question games and played by groups at missionary socials. This would furnish not only amusement but instruction as well.

VII. ON CHURCH CALENDARS AND PROGRAMS

As "The Book of a Thousand Facts" was widely used for quotation in church calendars, so the Missionary Quiz will be found adapted to the same purpose. It may also be used in the mid-week meetings, two or three questions and answers at a time. Pastors will readily see how best to utilize this form of approach.

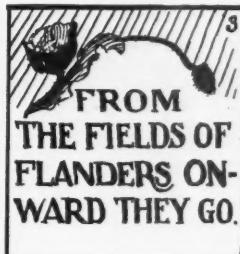
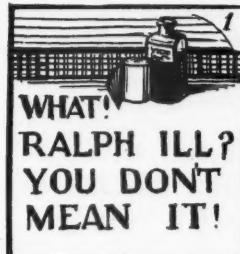
That it would not be possible for one to cover the entire Quiz Book by any one method goes without saying. All these methods suggested could be made to include merely the sections about which special information is desired.

It might be well at the beginning of the fall work to have a special evening when the members of the church, including the young people, could be brought together for an occasion which would be partly social and partly for a program introducing the Quiz Book and the plans for the use of it.

It would be very helpful to have someone prepare posters for every meeting at which items in the Quiz Book are to be considered. This is a place for the help of the young people.

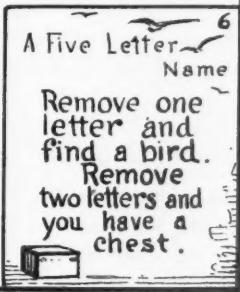
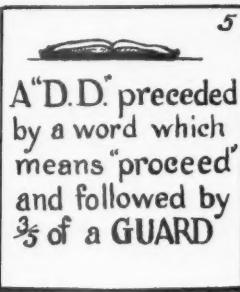
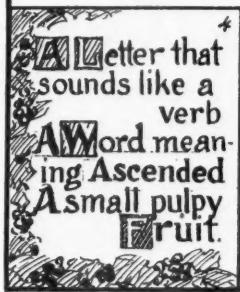
It is suggested that in using the Quiz Book the pastor and church committee decide upon a very definite aim to be accomplished through the use of the book.

MISSIONS' PUZZLE PAGE



(HIDDEN NAMES)

Names of Missionaries



ORIGINATED AND DRAWN BY BERTHA FORBES BENNETT

SERIES FOR 1926. No. 8

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1926, January to December.

First Prize—One worth while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1926.

Second Prize—A subscription to MISSIONS for correct answers to four puzzles in each issue. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers reaching us later than September 20th will not receive credit.

Answers to July Puzzles

1. Rev. H. J. Frost.
2. Amy R. Crosby.
3. Mrs. J. S. Kennard.
4. Dr. Howard M. Freas.
5. Mildred Cummings.
6. G. A. Riggs.

New Stereopticon Lectures

Three entirely new stereopticon lectures are now in preparation by the stereopticon department of the Board of Missionary Cooperation, and will be available by the time this issue of MISSIONS reaches our subscribers.

Two of them might well be used in connection with the foreign mission textbook for the year. These have been written by William B. Liphard and are entitled *Around the World in Forty Minutes*, and *Yesterday and Tomorrow on Baptist Mission Fields*. The former, as its title im-

plies, takes the audience on an imaginary journey around the world, calling at nine different foreign mission fields in Asia and Africa, and includes several pictures of the work of Baptists in Europe. The second is an illustrated summary of Mr. Liphard's textbook, *The Second Century of Baptist Foreign Missions*, and is recommended especially for churches in which mission study classes are to use this textbook as a basis for study during the year. Most of the photographs were taken by Mr. Liphard on his visit to our mission fields in the Far East a year ago.

The third lecture, entitled "Christian Contacts with the Orientals," has been written by Miss Miriam Davis. The pictures collected are very new and as Miss Davis had the suggestions of Mildred Cummings and others who have been on the field and seen the work, there is a fine sense of continuity and realism

Cocoa "a Man's Drink"

*There's health
in
every drop!*



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Has a full rich flavor delicious to the taste; it is invigorating and sustaining.

Henry C. Sherman, Professor of Food Chemistry, Columbia University, in his book "Food Products" says: "Cocoa, in addition to the stimulating property, due to the alkaloid theobromine, and the flavor which makes it popular both as a beverage and in confectionery, has a considerable food value."



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in the lecture. This will be of particular interest to the women of your church for the pictures are for the most part of the contacts with the women and children of the Japanese and Chinese people.

All these lectures may be secured at the Literature Bureau and are especially adaptable for use in missionary meetings. Many other lectures are also available. Write to Dr. Harry S. Myers, 276 Fifth Ave., New York, for a lecture catalogue.

Notes from Mexico

Changes have come about during the year which have affected the normal work of the Baptist Hospital in Puebla, Mex. Dr. W. F. Bingham, who for two years had handled successfully the affairs of the hospital, found it necessary in January to retire from the field and return to the homeland. His going was greatly lamented, as he was so well adapted to

this important work. Dr. F. L. Meadows, a well equipped Christian physician, whose heart is full of enthusiasm for the hospital enterprise, was in the field before Dr. Bingham left and is rapidly fitting into his new position. In March three additional nurses were graduated from the hospital, making sixteen now holding its diplomas. The Northern Methodists support a physician in the institution, and the Northern Presbyterians cooperate to the extent of \$500 towards its running expenses.

Mexico, consciously or unconsciously, has learned the art of keeping herself in the limelight. Ecclesiastics, politicians, oil magnates, nations, are watching Mexico's every move. One can but admire the quiet dignity with which she is asserting her rights and her determination to preserve them at all costs and against all outsiders.

Ex-President Obregon said a few days ago in an address delivered in San Francisco, "The people of the East want Mexico's money-bag; those of the West, her heart." He was speaking only of the different sections of our own country. Many are the lands that would like to



(Now in its 10th edition)

The Christ of the Indian Road

By
E. STANLEY JONES

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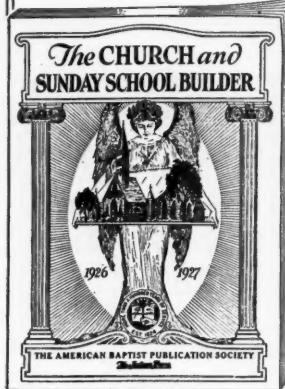
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grab into Mexico's money-bag, not so numerous are those that are seeking her heart. Could this be truthfully said of our own? It may not be impudent to ask here—how far have spiritual values influenced the dealings of our country with Mexico? One wonders if the cry of the East, as defined by Obregon, is not drowning the cry of the West, that we as a people shall put the heart—spiritual values—first in all our dealings with our Southern neighbor. Shall we never learn to look for the *heart* of our next door neighbor? Our Baptists of the North live in the East and also in the West: Will they not unite hands and heads and hearts in seeking to win Mexico's *heart*? It *can* be done. It *must* be done!

New Correspondence School Director

Since Dr. George L. White has accepted the position of Western Secretary of the Baptist Ministers and Missionaries Benefit Board, it has been necessary to secure another director for the Northern Baptist Correspondence School. The Publication Society has chosen Dr. J. D. Springston for that important and growing service. He understands educational problems thoroughly and the Society counts itself fortunate in securing him. Hereafter all applications for correspondence courses should be sent directly to Dr. J. D. Springston, 313 West Third Street, Los Angeles, California.

Calvary Guild of Omaha

We are very happy to give an account of the work of the W. W. G. girls in the Calvary Baptist Church of Omaha. We have a membership of about 30 and have very interesting programs each month. We decided we wanted to give something the whole church could enjoy, so we gave two missionary plays. The Japanese play, "Helen Enlists," was especially

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good, and we were fortunate enough to have decorations loaned us by one of our big stores to make it a real garden, and some foreign costumes added much. The other play, "The Clinic of a Missionary Specialist," was quite humorous, yet had a lot of truth one could take home. The program was made more attractive by the help of two ladies outside the Guild, who gave readings and solos. We had a fine crowd to see the play; and cleared around \$50, which was sent for our Birthday offering.—Myrtle I. Hall.

Foreign Missionary Record

SAILED

From New York, June 17, on the *Roussillon*, Dr. and Mrs. P. H. J. Lerrigo and two daughters, for Bordeaux.

From New York, June 30, on the *President Hard-ing*, Dr. Josephine Lawney, for East China.

From New York, July 3, on the *Orbita*, Dr. and Mrs. J. H. Franklin for Stockholm.

ARRIVED

Miss Lena A. Keans, of Narsaravupet, South India, in Halifax, on May 15.

Miss Effie L. Adams, of Toungoo, Burma, in New York, on May 17.

Rev. and Mrs. H. E. Hinton, of Mandalay, Burma, in New York, on May 17.

Mrs. Gordon E. Gates and two children, of Rangoon, Burma, in New York, on May 17.

Rev. and Mrs. J. F. Laughton, of the Inland Sea, Japan, in New York, on May 17.

Miss Eleanor Mason, of Madras, South India, in New York, on May 17.

Miss Gertrude Anderson, of Tharrawaddy, Burma, in Seattle, on May 24.

Miss Ida W. Davis, of Prome, Burma, in Seattle, on May 24.

Miss Helen E. Ritner, of Shanghai, East China, in New York, on May 28.

Mrs. B. W. Armstrong and one child, of Sona Bata, Belgian Congo, in New York, on May 31.

Mrs. C. E. Smith and one child, of Matadi, Belgian Congo, in New York, on May 31.

Miss Edith E. Crisemberry, of Nowgong, Assam, in New York, on June 1.

Mr. and Mrs. V. G. Krause and two children, of Balasore, Bengal-Orissa, in New York, on June 4.

Rev. and Mrs. P. A. McDiarmid and one child, of Sona Bata, Belgian Congo, in New York, on June 6.

Mr. and Mrs. S. E. Miner and five children of Rangoon, Burma, in New York, on June 6.

Miss Edna Oden, of Ntundo, Belgian Congo, in New York, on June 6.

Miss Etelka Schaffer, of Sona Bata, Belgian Congo, in New York, on June 6.

Ernest Spring, son of Rev. and Mrs. L. W. Spring, of Sandoway, Burma, in New York, on June 6.

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Rev. and Mrs. F. C. Marquiss and four children, of Madras, South India, in New York, on June 7.

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Rev. and Mrs. Jesse L. Wilson and four children, of Osaka, Japan, in Seattle, on June 17.

Mr. Gordon E. Gates, of Rangoon, Burma, in New York, on June 18.

Mrs. J. H. Scott, of Osaka, Japan, in New York, on June 25.

Mr. and Mrs. J. H. Covell, of Yokohoma, Japan, in San Francisco, on June 30.

Rev. and Mrs. Adam Podin, of Estonia, in New York, on July 2.

APPOINTED

Miss Helen Benjamin, Miss Dorothy Campbell, Miss Esther Ehnbom, Miss Flora Ernst, at the meeting of the Woman's Foreign Board on May 26.

Mrs. Bengt I. Anderson, Mr. Herbert D. Lamson, Mr. and Mrs. Joseph M. Smith, Dr. Glen W. Tuttle, Miss Lucy Wiatt, Mr. and Mrs. Harold Young, at the meeting of the Foreign Board on May 26.

Miss Alice Carter, financee of Rev. A. I. Nasmith, at the meeting of the Foreign Board on June 29, appointment effective on marriage.

Mr. and Mrs. E. T. Fletcher, Dr. D. L. Johnson, at the meeting of the Foreign Board on June 29.

BORN

To Rev. and Mrs. C. U. Strait, of Haka, Burma, a son, in February.

To Rev. and Mrs. D. L. Phelps, of Chengtu, West China, a daughter, April 3.

To Rev. and Mrs. B. M. Johnson, of Donakonda, South India, a son, May 24.

To Mr. and Mrs. P. R. Gleason, of Rangoon, Burma, a son, June 6.

To Rev. and Mrs. A. A. Berg, appointed to Bengal-Orissa, a son, June 28.

☆☆☆

THE METHODIST EPISCOPAL CHURCHES, Northern and Southern, are combining to found a great University at Kansas City, Mo. A site containing 200 acres has been donated and a five million dollar institution has been planned. Several Kansas colleges will probably be consolidated in the University so that it will start with 2,000 students. While it will be under Methodist Episcopal auspices and management, in a broad sense it will be undenominational.

Impressions of the B.Y.P.U.A. Convention

LOS ANGELES, CALIFORNIA, JULY 7-11

By W. H. BOWLER

It was a Young People's Convention, with emphasis upon the *young*. The great mass of the delegates were really young people, many of them under twenty years of age and very few over thirty. The officers were young people. The president, Mr. John Singleton, is a young man and a most efficient presiding officer. The committees were composed almost exclusively of young people and many of the conference and forum leaders looked so young that one wondered whether they had had any previous experience. One of the most gratifying things to me about the B. Y. P. U. A. is the fact that it is being directed and carried on by people who are really young in years as well as in spirit.

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The spirit of the Convention was quite different from that of the Northern Baptist Convention. It reflected, of course, the presence and attitude of young life. One was always conscious of being in an atmosphere created and sustained by the spirit of youth. The various state delegations sat together in the respective spaces allotted to them in the auditorium. They had their distinctive costumes and headgear. They came with a columinous supply of yells, and did not hesitate to give them from time to time. When a favorite son of a given state appeared upon the platform, he was almost always greeted with cheers, yells and songs from his state delegation. The enthusiasm of youth frequently broke out in the midst of a public session as an expression of loyalty to a favorite son, and yet these outbursts were always followed by the closest and most rapt attention to the things which the speaker proceeded to say. It was impressive to observe how rapidly the overflowing enthusiasm of youth could give way to the reception and most serious contemplation of profound and worth while thoughts.

Only two public sessions were held each day, one in the morning and one in the evening, each lasting about two hours. The principal work of the convention was really done in the conferences and forums. There were eleven different conference groups. As one visited them, one was impressed with the fact that practically the whole convention was attending the conferences. Thorough systematic work was done under most efficient conference and forum leaders. The attendance was uniformly large at all the general meetings, but the climax in numbers was reached on Sunday, when the attendance went up to more than 5,000 in the afternoon session, and reached the mark of 5,600 at night.

The young people's movement is making long strides of significant progress. The General Secretary, Edwin Phelps, is furnishing just the leadership needed. He is admirably backed by his associates and the board of managers, all of whom are young people. President Singleton, the man for the hour, was of course re-elected. The entire denomination may be proud of our young people and the work they are doing, and should give them every encouragement and support. (We are indebted to Dr. Bowler for these personal impressions of an important convention.—*Eds.*)

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The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Women's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Women's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

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The "Grindstone Church"

One of the interesting sights of the Tacony section of Philadelphia, which lies along the Delaware in the northeastern outskirts of the city, is its famous "Grindstone Church." It is so called because it was built from grindstones worn out in making saws at the plant of Henry Disston & Sons, Inc., which covers 65 acres of Delaware River frontage a few blocks distant. This church, the Tacony Baptist Church, includes in its congregation many of the 3,600 workers in the Disston plant and their families. It was natural therefore when the building was erected a few years ago that the idea of utilizing some of the thousands of grindstones that lay piled on the grounds of the big saw works should suggest itself. More than 2,500 grindstones were used in building the church. They were carefully squared and dressed before they were placed in the walls and no one who saw this handsome place of worship today would suspect that it had been built from stones originally used in grinding saws and tools to be sold around the world.

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